AUTUMN SCENE IN THE SHENANDOAH VALLEY

Photo, Harry Staley

INTERNATIONAL JOURNAL OF

RELIGIOUS EDUCATION

Official Publication of

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

HUGH S. MAGILL, *General Secretary*

October, 1931 **Vol. VIII No. 2**

CONTENTS

	PAGE
EDITORIAL	5
"EXPRESSIONS OF GOD," *R. A. Hiltz*	8
ALCOHOL, A FOOD, A DRUG, A POISON, *Haven Emerson*	9
THE LIQUOR PROBLEM TODAY, *Robert E. Corradini*	11
THE CHURCH AND THE LIQUOR PROBLEM, *Charles A. Ellwood*	12
YOUTH FACES THE PROBLEMS OF PROHIBITION, *Richard Hoiland*	13
CHILDREN AND THE LIQUOR PROBLEM, *Edna L. Acheson*	14
WHAT KIND OF LEADERS DO WE NEED? *Forrest L. Knapp*	17
A PROJECT FOR THE ENTIRE SCHOOL, *Harriet Whitcomb Nugent*	19
PEACEFUL DEFENSE	21
MY FAMILY'S SUPPORT OF THE CHURCH, *By Another Mother*	22
THE WORKERS' CONFERENCE	23
"THE LESSON FOR TODAY," *Addison H. Groff*	24
RELIGIOUS EDUCATION IN THE COMMUNITY, *Minor C. Miller*	25
ANTHONY PEW THINKS "WORSHIP"—OUT LOUD, *O. G. Herbrecht*	27
WHAT PLAY SHALL WE GIVE? *Mary Alice Jones*	29
STEPHEN BECOMES A PILGRIM (DRAMATIC PRODUCTION), *Leslie G. Cameron*	31
SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS	
PRIMARY DEPARTMENT	33
JUNIOR DEPARTMENT	34
DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION	35
SCHOOL WITH COMBINED DEPARTMENTS	38
WHAT'S HAPPENING IN RELIGIOUS EDUCATION	39
NEW BOOKS	44

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.

BOARD OF EDITORS

P. R. HAYWARD, *Chairman* — GLORIA DIENER, *Editorial Assistant* — FLORENCE TEAGUE, *Business Assistant*

FORREST L. KNAPP — MARY ALICE JONES — HARRY C. MUNRO — ROY A. BURKHART

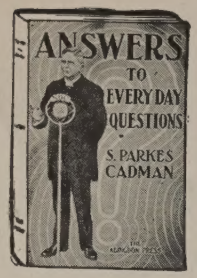
OTTO MAYER — EDITH P. REA

Copyright, 1931, by

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Publication Office, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois.

Subscription rates: one year, $1.50. Clubs of five or more to individual addresses, $1.25 each; to one address, $1.00 each. Single copy, 20 cents. Same rates to foreign countries.



Answers to Everyday Questions

By S. PARKES CADMAN
Most Famous Radio Preacher in America

A collection of the most important and interesting of the thousands of queries that have come to Dr. Cadman, and with his answers appended.

"Dr. Cadman's answers are given with his familiar pungency and grasp; his wide reading leavens his answers and makes him a popular lawgiver who does not misuse his position." —*Springfield (Mass.) Republican.*

"No matter what the subject discussed by Dr. Cadman, one sees unfolded a fascinating personality and interesting aspects of his life and experience."—*Boston Transcript.*

"Probably no one since the world began has told so many people about so many things. This volume contains a selection of answers to something like five hundred questions."—*The Christian Century.* Net, $3.00, postpaid.

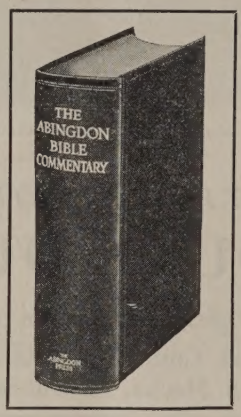
THE CHURCH IN HISTORY

By **Arthur Wilford Nagler**

"For the reader who wishes for an interpretation of Church History, who cares more for the perspective than for a mass of facts, we believe that this is the best one volume history that exists."—*Union Seminary Review.*

"Professor Nagler has performed a miracle. He has written a reliable history of Christianity in a recognizably Christian spirit. His book is scholarly yet free from pedantry, incisive yet devoid of bitterness; and, *mirabile dictu,* it is readable and short!"—*Christian Century.*

Net, $3.00, postpaid.



THE ABINGDON BIBLE COMMENTARY

Edited by **Frederick C. Eiselen, Edwin Lewis, David G. Downey**

"As a resource for church school teachers and as a textbook for teacher-training classes dealing with the content of the Bible, it can hardly be surpassed. I wish that this book might be owned and read and used in every Christian home."—*Luther Allan Weigle, D.D., Dean of Yale Divinity School.*

"Happy will be the church school whose teachers own and use this trustworthy interpreter of the Bible."—*The Churchman.*

In a single volume, maps in colors. Net, in the United States, $5.00; outside the United States, $5.50, postpaid.

EXHAUSTIVE CONCORDANCE OF THE BIBLE

By James Strong, S. T. D., LL. D.

A comparative concordance of the Authorized and Revised Versions, including American variations, and brief dictionaries of the Hebrew and Greek words in the Original, with references to English words.

"The massive and masterly work of Dr. Strong has a place all of its own. The man who has it at his hand has an open door to any contacts with the Bible which could come to him in no other way."

—*Professor Lynn Harold Hough, Drew University.*

Large quarto (9 x 12 inches). Printed on thin Bible paper. Buckram, colored edges, net, $7.50. Half Persian Morocco, cloth sides, net, $12.50. Carriage extra.

THE ABINGDON HYMNAL

EDITED BY EARL ENYEART HARPER

A Book of Worship for Youth

This Hymnal has been created on New Principles to meet New Times.

The finest hymns of the ages have been retained, and new hymns have been discovered and included, which deserve to become hymns for the future ages.

No new book of three hundred hymns surpasses this one in worth and beauty.

CYNTHIA PEARL MAUS, Young People's Superintendent of the United Christian Society, says of it:

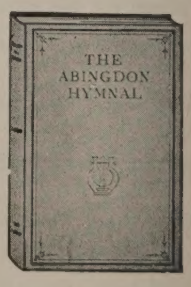
Its Orders of Worship are splendidly correlated, its Responsive Readings well chosen, and the hymns and songs throughout of an excellent grade. I can heartily commend it to leaders of youth desiring a first-class hymnal.

Net, per copy, $1.00, postpaid; per hundred, $75.00, carriage extra.

ORCHESTRATION FOR THE ABINGDON HYMNAL:

PRICES: Set of 6 volumes for 10 instruments, net, $7.50. Single volumes, net, $1.50.

Postage 10c a copy.



At the Better Bookshops

THE ABINGDON PRESS

NEW YORK . . . . . 150 Fifth Ave.
BOSTON . . 581 Boylston St.(Cop. Sq.)
DETROIT . . . . 28 Elizabeth St., East
CINCINNATI . . . . . 420 Plum St.
PITTSBURGH . . . . . 105 Fifth Ave.
KANSAS CITY . . . . . 1121 McGee St.
CHICAGO . . . . . 740 Rush St.
SAN FRANCISCO . . . 7 City Hall Ave.
PORTLAND, ORE . . . . . 69 Broadway

Editorial

The Temperance Movement

THE editors of this *Journal* are, both by inheritance and by reasoned conviction, in sympathy with the dry side of the temperance issue. They believe in the moral and humanitarian objectives of the temperance movement. They are convinced that both for individuals and society the practice of total abstinence is wholesome and desirable. There are, however, certain factors in the dry movement at this time that cause some misgiving from the standpoint of the religious education of childhood and youth.

One must regret, for example, the very obvious swing during recent years on the part of dry effort away from the educational methods of the past to an emphasis upon the resources of propaganda and of legislation. There is, of course, much education going on today and there always has been and ought to be an emphasis upon the right kind of propaganda, and on legislation and law enforcement. Nevertheless one cannot blink the fact that the unwise balance of emphasis upon these has recently been unfortunate. It is a case of "this ought ye to have done and not left the other undone."

Since the Eighteenth Amendment was adopted in the United States, many dry leaders seem to believe that from a legal standpoint the question is forever settled. These friends now make the same argument that the wets made fifteen or twenty years ago when they said that constitutional prohibition could never be enacted in the United States because thirteen states could prevent it, and there would always be at least that many wet states. The dry argument now is that there will always be at least that many dry states! In saying this, it is forgotten that the popular sweep of a few years ago that made nearly all the states vote dry was due to a sweep or change in public opinion. If public opinion changed in one direction in an overwhelming fashion might it not change some time in the opposite direction? In every democracy there is always a fringe of people of uncertain minds and of wavering convictions who actually determine the outcome of most political campaigns. A certain type of argument will at one time swing them in one direction and at another time other arguments move them in the opposite direction. Dry victories have been won because this wavering element has been swung to the dry side.

The *Journal* welcomes every evidence that the dry movement is now returning to a concentrated attention to its educational emphasis. It believes in and will aid in every way it can the campaign of the Allied Dries this fall and winter. This number is given especially to the educational significance of the temperance movement and the feature articles set forth the most advanced and meaningful trends in temperance education.

Child Interests or Social Needs?

IN THE August issue of *School Executives Magazine* Professor Frank N. Freeman of the University of Chicago has a thought-provoking discussion on the question whether the immediate interests of the child or the needs of society as interpreted by the school staff shall determine the curriculum. In the past there has been no question but that the child was to do what the school management laid out for him. It is now felt that the child should have some word in what he is to do. Some even go so far as to say that the child should decide entirely what he is to do, and that principal and teachers should but minister to his wishes.

Professor Freeman's answer to this question appeals to us as embodying so much common sense that, with the permission of the publishers, we are reproducing here a few of his sentences:

"The difference, however, between these theories is perhaps not so distinct as it seems at first glance. Diverging opinions on any subject cannot both be absolute truth, usually it lies in neither one but partly in both. When two large sections of people disagree, they are usually both partly right.

"Perhaps, and quite likely, both extreme positions are wrong. The real difficulty is that the child is supposed to do things that have no meaning for him. The dietitian has a lesson for the educator. Knowing what foods are best for the child, educators do not try to compel him to eat them as the parents often do. They try to appeal to the child's appetite. The expert has learned to make the child like what he should. He puts the child into a group that likes and eats the foods that are good for them, who imitates and eats even spinach. But there is more to the problem than mere imitation. The expert goes further. He makes it graphically clear to the child what is to be gained by eating the proper food. If the child knows what he should do he will conform willingly, making his adaptations and his integrating one activity. By such education the child becomes a whole-hearted, integrated, harmonious individual."

As President of the United States I am sworn by the whole people to maintain the Constitution and to enforce the laws. No man should dare call himself a faithful American and suggest otherwise. You have recognized that the upholding of the Constitution and the enforcement of the laws must, however, not rest upon government officials alone; it must rise from the stern demand and the loyal cooperation of good citizenship and individual responsibility to the community.

—HERBERT HOOVER

Education and Propaganda

WHOEVER is concerned about his education should be on his guard against propaganda. He who assists in the education of another should be doubly cautious. The temptation to convert people to our own particular cause, movement, or belief is almost irresistible." With these sentences Everett Dean Martin begins one of the chapters in *The Meaning of a Liberal Education.*

Are education and propaganda words which have opposite meanings? The essence of propaganda is to bring people to a certain point of view—usually *our* point of view. The essence of education is to cause people to come to their own conclusions on issues, in the light of all available facts. It is concerned more with *how* people think than with *what* they think.

Is this the whole story? If it is, can there be such a thing as *Christian* education? Does not the very passion for winning others which has sent Christians to the ends of the earth disqualify them as teachers? If it be true that whenever the educator becomes an advocate for a belief or cause he gives up his proper function, then the teacher must carefully hide his own convictions on any question and simply guide his pupil to the sources out of which his own conclusions may be wrought. To that extent he will become less than a living personality when he enters the classroom. If this is accepted as the right answer to our problem, it must be done in the face of the fact that great teachers are usually those who believe something profoundly and succeed in re-kindling their own convictions in the souls of their pupils. Does not the author of the above sentences himself become propagandist when he tries to convince us of the rightness of his viewpoint?

If this position is correct, can there be such a thing as *temperance* education? The teacher will have to take an impartial view of the question, guide the student to data pro and con, and hope that his student will come to the conclusion which he himself has accepted and may have tested by experience.

Most parents want their children to be educated, but few of them will be willing to see them accept viewpoints which are contrary to their own reasoned and experienced convictions without some effort at guidance. If this kind of guidance is not a responsibility of parents, whatever are parents good for?

We would maintain that the convictions of the teacher are part of the data of education. He need not give up the function of educator when he seeks to develop *Christian* convictions, or *temperate* living. True, if he hides or distorts facts in the interest of gaining this effect, he is to that extent a propagandist and lacking in proper respect for the persons he teaches. On the other hand, if he withdraws his own personality from the educative process so as to make sure he will not influence the outcome, he has forfeited his right to the title of teacher. Pure propaganda and genuine education have little in common. But in our fear of becoming propagandists let us not relinquish our zeal for bringing up a new generation which will be committed to Christian belief and conduct.

The purpose of the Eighteenth Amendment is to protect the American home. A sacred obligation is imposed on the President to secure its honest enforcement and to eliminate the abuses which have grown up around it; I wish it to succeed.—HERBERT HOOVER

But—Where are the Hundred?

MR. PAUL BLOCK, publisher of the influential *Post-Gazette* of Pittsburgh, Pennsylvania, states in a recent signed article that, in his opinion, the five billion dollars spent by the governments of the world annually on war preparations should be reduced by four billions or more. He adds that they will be if the people of the civilized world awaken to the fact that about a dozen politicians and military leaders are responsible for nearly every war. Everyone may not agree with Mr. Block's easy and ready explanation of historical movements that have puzzled fair-minded historical scholars for a long time; nevertheless the power and directness of his words demand attention.

Mr. Block is evidently much interested in the coming disarmament conference for he adds: "If a hundred men and women, representing, as they could, millions of working people of every country in the world, will present petitions from the plain citizens demanding that war should cease and armaments be reduced to a minimum, then the conference in February will be a success and will be another great step toward eliminating some of the economic troubles of the world."

A movement that a great secular paper takes up in this vigorous position must claim the attention and support of earnest Christian people.

The *Journal* has already published articles and editorials on this important issue and will be doing so again. For, if education *is* life, how can Christian education ignore such a vital problem of life as this?

How to Bear Abundance

OUR fathers learned well how to suffer want, but the supreme lesson our children must be taught is how to bear abundance," says John Andrew Holmes. The religious teacher must face the problem of finding God not only in the face of human want but also in the face of full measure, pressed down, and running over.

It is true that a friend in need is a friend indeed. So also a God in need is a God indeed. But the bonds of friendship must be built up and strengthened in other relationships than that of need. Friendship cannot permanently exist on one-sided giving and receiving. The fulness of the God-relationship cannot be realized if his presence is invoked only in time of need.

It is a curious fact that people will pray when they are face to face with great need, and draw away from God when everything is well with physical safety and well being, and mental serenity. It is not surprising that the awareness of God and the sense of dependence on him have apparently diminished during the years of unprecedented material prosperity. It is still an open question whether harder times will serve to awaken a greater interest in matters of the spirit.

Here lies one of the great problems of Christian education. Can we build up an awareness of God which is positive in its outreach for the divine companionship and not simply dependent on him in times of distress? In our wholesome emphasis on Christ's teachings concerning the relationships of man with man, we have too often overlooked the implications of his teachings for man's relationship with God.

Verdict of the Ages

Early Egyptian Tomb

His earthly tenement was shattered by beer and wine, And his spirit departed before it was called for.

Solomon 1000 B. C.

Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.

Buddha 550 B. C.

Drink not liquors that intoxicate and disturb the reason.

Xenophon 300 B. C.

Temperance means, first, moderation in healthful indulgence and, secondly, abstinence from things dangerous, as the use of intoxicating wines.

Pliny the Elder 79 A. D.

There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given to us the most salubrious drink with which all other animals are satisfied.

Chaucer 1340

Character and shame depart when wine comes in.

Shakespeare 1600

O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!

Abraham Lincoln 1842

Liquor might have defenders, but no defense. Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not an open question.

Gladstone 1898

The ravages of drink are greater than those of war, pestilence, and famine combined.

Cardinal Gibbons 1915

The great curse of the laboring man is intemperance. It has brought more desolation to the wage earner than strikes or war or sickness or death. It has caused little children to be hungry and cold and to grow up among evil associations. It has broken up more homes and wrecked more lives than any other cause.

M. Georges Clemenceau 1920

It is definitely settled that alcohol is a poison; a poison destructive of human energy and, for this reason, of society as a whole.

Sir Wilfred Grenfell 1928

Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor.

Thomas A. Edison 1930

I still feel that prohibition is the greatest experiment yet made to benefit man.

Chester Rowell 1930

One drink is too many for the man at the automobile wheel, and the danger point is far short of the drunken point in nearly all of the occupations of life.

Josephus Daniels 1930

The man who opposes prohibition and says in the next breath that he could never tolerate the return of the saloon, either is practising deception or he does not know that as surely as night follows day, the fall of prohibition means the reenthronement of the saloon.

(This may be secured in poster form from *The Journal of the National Education Association*. Copies: 20 for $1; $4 per 100; $30 per 1000.)

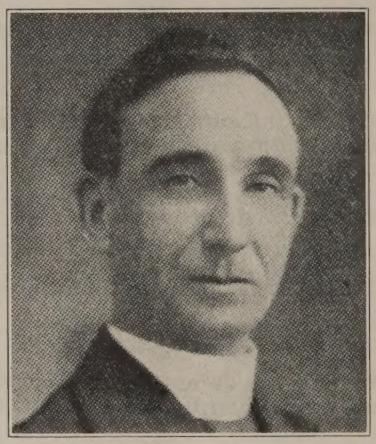
"Expressions of God"

By R. A. Hiltz*

ONE of the great wishes in the heart of the Infinite is to express himself—to reveal himself.

This, of course, he did supremely through our Lord Jesus Christ. In just as real a sense, however, even if it be in a different sense and in a very much less degree, it ought to be true that God is revealing himself through us.

Jesus Christ could say, "He that hath seen me hath seen the Father," and, while we cannot use these words in the sense in which Christ used them, yet, in some degree, they ought to be true of us. We ought to be a reflection of the character of God. His love and his sympathy, and his patience and his kindness, and his willingness to serve, ought to be so characteristic of our lives that others, looking upon us, will find in all our doings an expression of God's will.



Bishop Moule, that saintly bishop of Durham for many years, tells of hearing an old friend speak of a neighbor in these terms, "I am sure he is a Christian, but he is a rather disagreeable one." He meant, probably, that this person took no pains "to adorn the doctrine of Christ." It never seemed to occur to him that part of his duty as a Christian was to learn at the feet of the Master that kindliness, gentleness, sympathy, and considerateness which are bound to win and which always attract others to Christ.

St. Paul, in writing to the Ephesians, exhorts them "walk worthy of the vocation wherewith ye are called," and it may be questioned whether there is any greater vocation for the Christian than to be "an expression of God" in his life.

Such a thought carries with it certain implications which we would do well to remember.

In the first place, as God has made no two persons in the world exactly alike, *he must want a different expression of himself from each one of us.* Just as the musician wants a different expression of the music from the various instruments which make up the orchestra, so God requires a different expression from us in order to secure that perfect representation of the total harmony of his character.

The grasping of this thought will save us a good deal of worry. It will destroy effectively any tendency on our part to imagine that it is a great deal easier for some one else to please God than for us, or, that if only we had his talents or his temperament or his opportunities we would do so much better work.

This is to forget that you and I have the glorious honor of being unique and that what God wants is a perfect reproduction of his thought for each one of us and not his thought for some one else.

But there is another implication—that it is so easily possible for us to mar this expression of himself which God would make through us. There are three ways, generally speaking, in which a person can spoil the expression of the music in a choir or an orchestra: by singing or playing *out of tune,* or, *out of time,* or, *too loud.* And these suggest at once the ways in which we most commonly spoil our expression of God in his great orchestra. When we commit actual sin it is as if we were striking wrong notes—playing out of tune, and so spoiling the harmony of our Christian life, for sin is just that—a discord. When we fail to work harmoniously with those with whom we are associated—when we lose that sense of unity in our task—then it is as if we were playing out of time, the effect of which is equally bad. And when we become self-assertive—thinking only of ourselves and seeing only the particular part we play—it is as if we were playing the instrument of our lives too loud, trying to drown out other players whose parts are just as necessary as our own.

All these things spoil the orchestra—spoil the music which God would like the lives of his followers to express.

To remember these things is not to go to the other extreme and, in a mock humility, belittle our part. This also spoils the expression of the whole. As one writer so well put it—"Selflessness in any instrument in the orchestra does not mean the silencing of its performance. But it is not any particular instrument for its own sake that the great Composer wants to hear, but the harmony of the whole, in which each plays its part, in due subordination, in time, and in tune, expressing to him his eternal thought."

Let us think for a moment of what this means from the standpoint of a teacher. We may find it difficult to get our boys and girls to read the Bible or to pray or to love to worship, but they are not refusing the instruction we are giving them through the informal teaching of our own lives. Truth never comes to any one *disembodied* or detached but always through the medium of another's personality. Just as the sunlight takes into itself the colours of the window through which it passes, so is it with the truth we teach. It comes to our pupils with the interpretation of our lives behind it.

The late Dean Hodges used to ask Sunday school teachers, "Does it make any difference what a Sunday school teacher looks like?" And his answer was that it made a great deal of difference because our pupils are getting lasting impressions of the Christian religion from us and we must, therefore, be careful what kind of expression of Christianity we are presenting. If we would avoid failure we must remember that, in the words of Ella Wheeler Wilcox,

> Man may be
> And do the thing he wishes, if he keeps
> That one thought dominant through night and day,
> And knows his strength is limitless, because
> Its fountain head is God.

* General Secretary of the General Board of Religious Education of the Church of England in Canada, Toronto, Ontario.

Alcohol, a Food, a Drug, a Poison

By Haven Emerson*

THE best statement in the English language upon the action of alcohol on human beings is the report of the Advisory Committee to The Liquor Traffic Board of Great Britain published in 1918 during the period of the World War by the ablest group of men in medical and social sciences ever called upon to assemble the facts, and propose a basis for national action.

In view of the great success and wide spread acceptance of their liquor regulations generally by the people of England, it will be well to consider here and now in the United States the facts upon which the beverage use of alcohol may properly be based, and to accept the agreement of men of science as to the abuse and misuse of this powerful drug.

It is taken for granted that we are discussing ethyl alcohol, and not one of the other more or less poisonous substances, chemically similar, though wholly unsuitable for, and mostly forbidden as, adulterants of alcoholic drinks.

While there are other substances of importance in many of the commonly used alcoholic drinks alcohol is the one for which people develop a craving. Alcohol gives the effect upon the mind, and body which the drinker seeks, and if good or harm comes from the use of alcoholic drinks the results are chargeable almost exclusively to their alcoholic content. These statements are as true now as in pre-prohibition days. It is now as in other generations the alcohol which is responsible for practically the whole of the drug action on the body by all kinds and strengths of beers, wines, spirits, cordials, and liquors mild and strong.

Is Alcohol a Food?

A food is not merely something which is useful for the normal life, growth, development, and reproduction of the human body, but it may be a fuel to be used as a source of energy.

There are three classes of foods, first those which supply energy and also the materials out of which the body grows and repairs itself such as milk, meat, and eggs; next those which serve as fuel directly, and can be used to store up the fuel supply of the body, the sugars, starches, and fats; and lastly such as can serve as a fuel but only for immediate use, and are incapable of making body material or building up body reserves. Alcohol belongs to this third class and is the only substance commonly used in diets which has this very limited food value. In the sense that a food is intended for body growth and repair, and storage of energy, alcohol has no food value.

Even accepting alcohol among the foods in this extremely limited sense its use in nutrition is restricted narrowly by its poisonous effects upon the tissues of the body, and particularly upon the brain and other portions of the nervous system.

Furthermore when compared with our ordinary foods capable of supplying energy, beverage alcohol costs under all conditions of modern commercial production and distribution excessively in proportion to its fuel value.

Is Alcohol a Drug?

Yes it is a narcotic drug and a depressant. Quite apart from the use of alcohol in the body as an immediate fuel it can and does influence body processes and actions in other ways. Such effects we speak of as drug-action, and by this we mean not necessarily harmful, but chiefly temporary modifications in the usual healthy and normal activities of the body organs and tissues.

Alcohol has a drug action similar to that of ether, used to produce unconsciousness for surgical purposes, but differing in the degree and duration of its effects. Alcohol, ether, and chloroform are all narcotic drugs, alcohol exerting its effect most slowly and gradually of the three, and requiring a longer time for elimination from the body. Chloroform acts most quickly, causes a brief effect, and is most rapidly eliminated.

Alcohol is distinguished from these other two narcotic drugs by the facts that it is a habit forming drug the use of which in small and apparently pleasant and harmless amounts in the diet tends commonly to create a desire for a frequent repetition of the drug effect, the use of larger doses and doses of greater concentration.

Peoples accustomed to use beer and wines in moderation in their diet and as part of their daily food meals, have generally developed the habit of using the stronger alcoholic liquors and using them quite apart from meal times when they can afford the expense. This has been the experience of most nations of Europe and certainly of many of those who have brought European habits to this country. Alcohol is properly described then as a habit forming narcotic drug, and its uses as such are taught in medical schools and schools of pharmacy everywhere.

In addition to or rather as a part of the narcotic or dulling effect of alcohol upon consciousness and the higher centers of brain, alcohol has a depressant action upon practically all tissues it reaches in its progress through the body, from the time of its absorption in the digestive tract to its elimination in the breath and urine.

Is Alcohol a Poison?

To be quite exact we mean by acute poisoning, danger to life caused by a single large dose of a drug, and by chronic poisoning, changes in the structure or function of important organs of the body leading to ill health, which may be caused by a drug taken habitually for a long time, each individual dose having so slight and even pleasant and favorable effect that it cannot be called a drug action.

Among the effects of chronic use of a number of drugs are minor changes in relatively unimportant organs not actually leading to death but causing loss of vigorous health, and also lowered resistance to disease and injury not recognized until a person is exposed to infection or violence. Alcohol judged by either definition may be a poison, that is when used excessively in a single dose, or when used over long periods even in amounts so moderate

* Professor, College of Physicians and Surgeons, Columbia University, New York City.

as not to be noticed as having even a drug effect at the time. Habituation to the use of alcohol may permit persons to take amounts without immediate obvious harm which if taken by one unaccustomed to the drug would cause acute poisoning.

We can say then that in a limited sense alcohol is a food, that it is a narcotic and depressant habit forming drug, and may cause acute and chronic poisoning, including the development of lowered resistance to infection and physical injury.

The absorption of alcohol is quick and complete, and requires no process of digestion to permit its passage from the stomach and intestines into the blood stream. A very small amount of the alcohol absorbed is lost unchanged in the breath and urine (not more than one tenth, and usually not more than one fiftieth). The remainder is entirely used and disappears from the body within fifteen to twenty-four hours during which time it is being burned as a source of energy, is exhibiting its drug action, and causing more or less of acute or chronic poisoning.

The end products of the oxidation of alcohol in the tissues are water and carbon dioxide. This oxidation of alcohol is as complete as that of starches and sugars, and rather more complete than the oxidation or burning of fats and meats taken in our usual diet.

As alcohol has no food value to repair tissues or build the body during growth, and has no advantage as fuel over any ordinary food substance like sugar from the point of view of its food value alone, the food uses of alcohol can be almost wholly disregarded and are rarely considered by man in deciding whether or not he will include alcohol in his diet.

The choice of using alcohol or avoiding it in the dietary must be based on any advantages or satisfactions there may be felt from the drug effect, and knowledge of the risk of the bad effects due to its action as a poison.

UNDER conditions which stimulate the emotions, that is as usually found in social and so-called recreational drinking, alcohol certainly diminishes the control of the intellect and of the will over emotions.

A feeling of well being commonly results from the blunting of sensibilities to the many minor discomforts and disagreeable impressions of life.

The appearance of excitement in the person moderately, and supposed to be pleasurably under the effect of alcohol, is not due to a stimulating effect but to a depression of the capacity of self-control, judgment, and discretion, and to a lowering of the higher qualities of the intellect so that the emotional characteristics predominate. Self-conciousness is suppressed, self-criticism blunted, and the emotions run riot more gaily and unrestrained. The weakening of self-control and discrimination is evident in every stage of alcoholism and is the most prominent feature in the initial stage. The effect of alcohol on the nervous system is first and last and in all stages that of a narcotic drug, resulting first in an uncritical self-satisfaction and talkativeness, later passing through all stages of irresponsibility to unconsciousness.

Alcohol not only causes no improvement in the strength, speed, accuracy, or endurance of muscular action but always causes a deterioration of the quality or quantity of muscular work even when it is used in amounts too small to be recognized by persons accustomed to it. The greater the precision or delicacy of the muscular act of eye, hand, or body as the whole, the greater is the depreciating effect of even mild doses of alcohol.

Moderate doses of alcohol have not been shown to affect appreciably the digestive organs.

Alcohol has no effect on the respiration of practical importance for the sick or the well.

There is no evidence that alcohol in any form or amount stimulates the action of the heart or improves the quality of its beat. The popular idea that alcohol stimulates the heart and circulation is entirely untenable and wholly disproved by modern scientific experiment and experience. Alcohol causes loss of heat through flushing of the surface and its use blunts the warning sensation of cold.

The use of alcohol as a stimulant in the care of the sick is not now taught in the leading medical schools here or abroad. Its use in the best hospitals in all countries for medicinal purposes internally has declined steadily and to a great extent over a period of the past thirty years.

The persistent, even if not excessive, use of alcohol commonly causes a series of bodily and mental deteriorations and diseases, and lowers resistance to infectious diseases particularly pneumonia, in which the death rate is commonly twice as high among habitual users as it is among abstainers.

The effect of alcohol even when not used to the point of excess by parents is to cause development of offspring inferior in strength and vitality and often suffering from abnormalities and defects of the body and of the nervous systems.

The habitual use of alcohol tends to reduce the average length of life. Exceptionally high general death rates as well as from alcoholism are always found among persons engaged in the liquor trade in what ever capacity.

The use of alcohol as an aid to work is unsound and supported by no trustworthy evidence. It is not in the proper sense a tonic or restorative.

Alcoholic beverages are in no way necessary for healthy life. They are harmful or dangerous unless used with food and in considerable dilution and at sufficient intervals.

The use of alcohol tends to increase the prevalence of syphilis and gonorrhea by lowering the level of self-control when tempted to sex indulgence.

The use of alcohol to gain a feeling of wellbeing tends to make people cheer up and forget evil conditions instead of buckling down and correcting them.

Alcohol as commonly used by modern man here and abroad deteriorates the cells of the body, degrades the man, and degenerates the race.

(Published by permission of the Alcohol Information Committee.)

The National Education Association reaffirms its stand in favor of the Eighteenth Amendment and of the laws enacted thereunder. It urges their vigorous and impartial enforcement and pledges its support to an active educational campaign in the schools in behalf of habits of living for which the Eighteenth Amendment stands. —Resolution adopted by the National Education Association, Columbus, Ohio, July 3, 1930.

The Liquor Problem Today

By Robert E. Corradini*

THE one outstanding fact in the liquor situation today is that there has been, especially in the last 15 years, a steady decrease in the total consumption of alcohol in the world as a whole. This fact is of the utmost significance because the final end of all liquor reform is the elimination of alcohol as a beverage.

The world war was chiefly responsible for the universal decrease in the consumption of alcohol from 1914 to 1918. It is quite true that after the war, consumption increased and in some instances almost reached the pre-war level but on the whole—the world over—we are consuming today at least one-third less alcohol than before 1914.

The world conflict tested our efficiency and endurance in an unprecedented manner and as alcohol was found to be one of the great handicaps, its consumption was reduced to a minimum. The lessons learned during the war were applied to some extent by industry and commerce throughout the world.

Every known method of liquor control seems to be in operation in some one or more of the different countries at the present time. In Sweden the Bratt System—perhaps the most paternalistic in existence—has been able to reduce the consumption of alcohol from the high peak of a generation ago, although it seems that in the last few years, the consumption of alcohol is again on the increase. In France the Government has devised a system of cooperation with the wine producers through the so-called Wine Bureau, where a campaign is waged against excessive use of alcohol, especially in distilled spirits, by promoting a more universal use of wines. The result is that France still leads as the most alcoholized nation in the civilized world. Paris with about half the population of New York City continues to have more arrests for drunkenness than the New York Metropolis. This cannot be charged to drinking on the part of American tourists—as some wet cynics would want us to believe—because even before the war and before Prohibition, Paris had a high record of arrests for drunkenness which, in some years, exceeded the arrests for all other causes. In Italy, Premier Mussolini eliminated by decree half of the wine shops reducing them to the ratio of 1 per 1,000 inhabitants, as against 1 for every 500 granted under the decree of 1913.

In Spain, the third largest wine producing country in the world, very little seems to have been done to circumvent the evils of alcoholism, although the new government might undertake the very much needed reform.

Great Britain and Germany have well organized temperance movements with a strong leaning toward local option. Denmark has tried to tax alcohol out of existence and almost succeeded. In the development of the dairy industry in Denmark, the use of alcohol has been so "neglected" that the consumption has been reduced to a minimum.

Russia, which by order of the Czar banished the use of Vodka and so sobered the population that the political upheaval found intelligent cooperation, has again permitted the distilling and sale of Vodka with the tragic result that the most abject kind of misery drinking and drunkenness has returned, giving the present government ample food for thought.

In Canada, almost every Province has a system of its own, each of which, when first installed, reduced the consumption of alcohol considerably. In the last few years, however, the trend has been toward an increase in production and consumption. The most notable being in Quebec, where the sale of wines in the four years, 1925 to 1929, increased 125% and the sale of spirits in the same period increased over 37%, according to the report of the Quebec Liquor Commission. In Mexico the last three administrations have undertaken intensive campaigns of temperance education, especially in the schools, and worth-while progress has been made.

Iceland, Finland and the United States have adopted the policy of prohibiting the liquor traffic and stopping the evil at the source instead of endeavoring to remedy the consequences after its use.

Iceland had to yield to some extent in her policy because of economic pressure brought about by Spain and other Latin countries which bought fish only on condition that the Island would import their wines.

Finland has prohibition but only in a limited sense, as the manufacturing of beer is permitted. The outcome in Finland is rather doubtful, exactly as it was in Ontario, when they permitted the consumption of 2.75% beer which they had to increase to 4.4% and finally bring back the whole liquor traffic under government regulations. At the present time one finds it difficult to understand exactly whether the government regulates the traffic or the traffic regulates the government, in Ontario.

In *Prohibition at its Worst*, Professor Fisher brought out the fact that the experience of Canada showed that prohibition was effective in the direct ratio that it eliminated alcohol. This being true, Finland will either have to reduce the alcohol content of beer in order to have effective prohibition, or else it may repeat the history of Ontario and Sweden and before long reinstate the liquor traffic under so-called regulations.

Considering the social consequences, it appears that the best system as yet devised to circumvent the evils of alcoholism is absolute prohibition of the traffic as we have it in the United States. From the economic standpoint, the cash value of prohibition, as we have it—with all its defects—has been estimated in the United States to run into billions of dollars. Many estimates have been made by such outstanding economists as Mr. Roger W. Babson, Professors Irving Fisher, Herman Feldman, Paul G. Nystrom, and others. They all show that billions of dollars have been diverted from the liquor traffic to legitimate business. It has also been shown that increased efficiency, the elimination of "blue Mondays" and accidents due to drunkenness have been worth many billions of dollars every year. The estimates of the economic good chargeable to the Eighteenth Amendment have been computed at from 3 to 10 billion dollars yearly.

The outlawing of the liquor traffic has of course reduced a great many of the social evils due to alcoholism.

(Continued on page 42)

* Executive Secretary of the Alcohol Information Committee.

The Church and the Liquor Problem

What Can Religious Education Do to Help in the Enforcement of the Eighteenth Amendment?

By CHARLES A. ELLWOOD*

THE plain truth is that the Eighteenth Amendment was passed before the American people were morally ready for prohibition. To acknowledge this is in no way to concede that we should now take the backward step of repealing the Eighteenth Amendment. To do so would inevitably weaken the forces of righteousness. Our problem is now rather how we can make the amendment enforceable and enforced.

Social history shows many instances of laws being passed before people are intellectually or morally prepared to profit from them. This is probably true of the amendment to the Federal Constitution enfranchising women. Very few women are intellectually prepared to discharge their duties as voters. This is, however, no argument for repealing the woman-suffrage amendment. It is simply a frank recognition that the country will not profit from such an amendment until the great mass of women are politically educated. If the mass of women are not yet prepared to exercise the franchise intelligently, this is an argument for their political education.

Of course, the same thing can be said about the amendments to the Federal Constitution which enfranchised the Negro. When it began to be recognized that the mass of Negroes were not prepared intelligently to exercise their right to vote, many felt that these amendments should be repealed or nullified. This was especially the attitude in the South where the ignorance and short-comings of the Negro were so well known. The better judgment of the South, however, is now rapidly coming to a very different attitude; and that is, that if the Negro is not prepared to vote intelligently, he should be educated so that he can. People are beginning to give up the idea that the disenfranchising of the Negro is the best way out. They are beginning to see that the best way is to fit the Negro to discharge his political duties intelligently.

Now it seems to me that the situation is very similar with reference to the Eighteenth Amendment. The "wets" claim that the Eighteenth Amendment is not enforced and cannot be at the present time. But they fail to see that this is no argument for the repeal of the amendment; that it would be a great deal better to see if we could not make the amendment enforceable. If a law is a good law, it is no argument for its repeal that it is not enforced. No law is strictly enforceable. Every law is violated to some extent. Law is itself nothing but the habits and convictions of a majority of the people enforced upon a recalcitrant minority. The prohibition law is particularly difficult of enforcement for two reasons. First, because it concerns the personal moral habits of the people; and secondly, because mechanical devices make, at the present day, the rapid and secret transportation of alcoholic beverages easily possible. The automobile, the airplane, and the motor boat make it practically impossible for government officials strictly to enforce the law against the manufacture and transportation of alcoholic beverages. Airplanes alone, flying by night, bring in thousands of gallons from Canada.

Those of us who desire to see America sober should recognize these facts. Nothing is gained by denying them. The prohibition law cannot be enforced until the great mass of the American people change their attitude toward drink. As long an any considerable section of the American people believe that it is right for them to drink personally, so long will it be impossible to enforce prohibition laws, whether state or national. The law is not wrong; it is the attitude of the American people which is wrong. The law is, however, weak, unless it is reenforced by a strong conviction on the part of every class in American society that drinking under existing circumstances is wrong. When this is the conviction of the great mass of our people the Eighteenth Amendment will become enforceable and will be enforced, but not until then.

Plainly, the recognition of this fact takes the prohibition question in its deeper aspects out of politics and places it in the field of morals and religion. It becomes a question of moral and religious education. As has often been said, it is a question of law observance rather than law enforcement. Nothing could be more regrettable in our social history than that this fact was not perceived apparently by the reformers who secured the passage of the Eighteenth Amendment and the enactment of the Volstead Law. They have often been accused of trying to make the country sober by legislation, and there seems to be some ground for the accusation. Certain it is that the church and the moral forces of the country are only just awakening to the fact that if our prohibition laws are ever to become effective, much must be done in the way of moral and religious education.

AMONG a free people laws can be enforced only in proportion as they are generally observed. The weakness of the prohibition law is like the weakness of all law, it makes no direct attack upon the evil which it seeks to remedy. When the people *want* the law obeyed, it will be obeyed. The task of the church and the school is to get the people to *want* to have the prohibition law obeyed. It would almost seem as though the church, if it wishes to save the prohibition law, should seek to pledge every one of its members to total abstinence. If this is impracticable, then the church in this moral crisis ought to enter upon the most extensive program of temperance education it has ever undertaken.

It will not do to think that this will add to the church's popularity. We know all too well that a large per cent of church members still think that it is right to drink if they care to do so. Without arguing the ethics of such a position, it ought to be possible for the church to bring overwhelming evidence against the evils of alcohol and to

* Professor of Sociology, Duke University, Durham, North Carolina.

show the wisdom of total abstinence and the prohibitory law. The evidence is at hand in the literature of the social sciences and can easily be used even by untrained teachers; for the truth is that the "wets" have not one leg to stand upon in the way of scientific evidence.

This is often denied, and one of the commonest remarks of the present is that our prohibition laws have increased crime. The people who make such remarks do not tell us how much crime we would have had if we had not had prohibition; they do not know that less than five per cent of those imprisoned in our state prisons are there for liquor offences, and that even in our federal prisons less than half of the prisoners are there because of the violation of federal prohibition laws. These people do not know possibly that the high homicide rate of our cities already existed before the prohibition law was enacted. We have every reason to conclude that we would probably have more crime today than we have if the open saloon had continued to exist in our national life.

Again, we are frequently told that the milder alcoholic beverages do no bodily harm; but it is difficult to find a scientific basis for such a conclusion. All careful experiments seem to show that alcohol depresses the central nervous system, decreases mental and muscular efficiency, weakens will power and self-control, and finally the sense of moral responsibility. Surely the words of Dr. Charles Mayo, the noted surgeon, are justified: "It is the brain that counts, but in order that your brain may be kept clear you must keep your body fit and well. That cannot be done if one drinks liquor. A man who has to drag around a habit that is a danger and a menace to society ought to go off to the woods and live alone. We do not tolerate the obvious use of morphine or cocaine or opium and we should not tolerate intoxicating liquor, because I tell you these things are what break down the command of the individual over his own life and his own destiny. Through alcoholic stimulation a man loses his coordination. That is why liquor is no advantage to the brain. If there ever was any great man who accomplished anything through the use of alcohol I would like to have the fact pointed out."

The economic arguments against the use of alcoholic beverages are overwhelming, as every trained economist from Professor Irving Fisher to the "Al" undergraduate student in economics could tell you. It is simply laughable when someone proposes that the manufacture and sale of alcoholic beverages would restore our prosperity. Rather, as Mr. Edison says, if prohibition could be enforced, there is every reason to think that our economic position would be immensely strengthened. Colonel P. H. Callahan, a Roman Catholic, testifies that although Louisville, Kentucky, where he lives, was the largest manufacturing and distributing center of whiskey in the world, when prohibition came it proved in a few years to be an absolute economic advantage even to Louisville, as shown by all of its business and financial statistics.

The church has had every weapon furnished it by modern science which it could desire for its battle against alcohol. But this battle cannot be carried on by the resolutions of religious conventions and ministers' associations. It must become a part, and a very large part, of the church's program of religious education. People drink for only one reason, and that is that they have not sufficiently high moral and religious ideals to prevent them.

(Continued on page 43)

Youth Faces the Problems of Prohibition

By Richard Hoiland*

ONE of the most encouraging trends in the field of Christian education today is the increasingly apparent disposition on the part of the various denominational groups to mobilize their forces for united action. American Protestantism is learning slowly but surely how to work cooperatively. In this connection it is generally agreed among Christian leaders that there is no single problem confronting society at the present time more deserving of such cooperative effort than that of prohibition. Indeed, there are those who insist that unless organized Christianity does something in a concerted way and does it soon, the legalized saloon may once again become a menace to all that is decent and wholesome in American life. It would seem, therefore, that, so far as the liquor problem is concerned, cooperative action is not only highly desirable, but actually imperative if the fruits of many decades of earnest, sacrificial, and prayerful efforts are to be conserved. Here is a problem that transcends all sectarian divisions. Alcohol is the common foe of all!

Theodore G. Soares, speaking at the Cleveland Convention of the Religious Education Association, called attention to the story of the children in the days of the French Revolution marching through the streets of Paris with their banners blazing forth these words: "Tremble, tyrants, we are growing up." What tremendous implications are wrapped up in those six words! Implications which the church has been slow to grasp. Almost everyone interested in the cause of prohibition can well understand the need for arousing adults—those who can vote—to action. Perhaps the need for educating children and youth as to the Christian approach to this age-old question is not quite so clear, but it is far more significant for the ultimate solution of the problem. It has been estimated, for example, that by November 1932 approximately twenty million persons will have become enfranchised for the first time since the legalized liquor traffic was abolished. Most of these new voters will have little or no conception of what conditions were under the old regime. And yet every day of their lives they are being submitted to the most insidious kind of wet propaganda, most of which grossly misrepresents the facts. These are the youth which shall inherit the earth. In another decade twenty million more will have cast their first ballot. How truly they can say—"Tremble, tyrants, we are growing up."

That the Protestant youth leaders of North America are alert to the opportunity and responsibility of the church with regard to these growing persons and the problem of prohibition is being manifested in a nation-wide campaign among young people under the auspices of all groups affiliated with the International Council of Religious Education. Beginning October 15 and extending over a period of six or seven weeks the youth of North America will be challenged as never before to face frankly all the implications of the liquor question. Perhaps the most interesting and promising feature of this particular effort is to be found in the fact that the campaign will depart quite radically from the traditional procedure of such

(Continued on page 42)

* Director of Young People's Work, American Baptist Publication Society, Philadelphia, Pennsylvania.

Photo. Ewing Galloway

WHAT IS THEIR ATTITUDE TOWARD THE LIQUOR PROBLEM?

Children and the Liquor Problem

By Edna L. Acheson*

OH BOY I've just finished reading the best book. It's called *I'm Alone*," was the remark of a twelve year old boy as a church school class session began one Sunday morning. "It tells about a man by the name of Randall who fitted out a rum schooner. A coast guard cutter gave it chase and finally blew it to pieces. But the crew on the 'I'm Alone' escaped. It was awfully exciting. Randall had been in the war and of course he drank there. He could stand a lot of whiskey. Soldiers can, you know."

"In war men had to drink a lot," volunteered another boy. "It made them so they weren't afraid. It really made them so they'd keep their senses."

"I guess they used it to pep them up," added one.

"Well anybody who wants liquor can get it," the conversation went on, "people smuggle it in. Al Capone has been smuggling a lot in and the police just found it out. They got the stuff."

"People take it in by air. You sure can get it if you wish."

"They have inspection for it at every air port."

"Boy, what I like to see is men smuggling Chinamen in. I've seen them do that in the movies."

"I saw a Chinaman in a movie once. He was trying to sell whiskey. He kept saying whiskey for soap; whiskey for soap. It was awfully funny."

"I wonder who started that pink?"

"What do you mean—'that pink?'"

"I mean who first made it?"

"Well, I know where real booze comes from. It comes from Germany. All the Germans drink."

"They have to. They can't drink water. It isn't good."

"Italians don't like water so much either. I went with my father to an Italian restaurant once and they served dandelion wine. No water."

"I read in the newspaper about a man who was driving his auto. He had had a couple of glasses. He killed three people—a man, his wife, and their baby."

"Some people feel that an 'age on wheels' should never drink," the leader suggested.

"You can drink a little and still drive," one boy spoke from his experience. "My dad went to an Italian's house last New Year's. I think it was the home of somebody who worked for him. They served him some wine. He didn't want to offend them so he drank. It didn't hurt him. He drove all the way home."

"I saw a movie called 'Danger Lights.' A man's wife died and he went to the saloon to drown his sorrow."

"Yes, it seems when you get drunk you forget. You don't know people. In 'City Lights' the man didn't know the people when he was drunk."

Thus ran the comments of a group of twelve year old boys one Sunday morning. Were they learning of the liquor problem? Just what did their conversation imply?

It implied, in the first place, that these children were getting a mass of haphazard information or misinformation about the liquor problem from books, movies, or from the comments of adults. It implied, in the second place, that their unthinking attitude was somewhat damp. Notice what they seemed to be saying—liquor is used as a means of release; men in war, husbands who have lost their wives—and they might well have added tired business

* Munn Avenue Presbyterian Church, East Orange, New Jersey.

men and bored society women—try to lose their sorrow in drink; our present law doesn't work; men get liquor; it's smuggled in; the hero is one who successfully dodges the coast guard; you have to drink so as not to offend your hostess; you may refuse cake or coffee or pie but you cannot risk being misunderstood in this matter of drink; liquor—a slight amount of it—won't hurt anyone; you can drink a little and drive in safety. What can one do about it? Had this happened in your church school what would you have done?

What Can Educators Do About It?

The first thing educators can do is to cease to allow children's information to be haphazard. When the conversation of the children offers such an opportunity as this, they can see to it that other facts about the liquor problem are presented. Suppose this leader had challenged those twelve year olds with this question: What are the dangers if men seek to drown their sorrows in drink? Would she not inevitably have led them to purpose a quest for stories and facts that would show the physiological effects of drink; for a consideration of why men and women who drink "walk funny and talk funny"; of what makes a drunken driver zigzag across the street; how the person who drinks feels the next morning; how opiates tend to create an appetite for more and more of the opiate so that often the one who has been drinking doesn't realize that he cannot control his appetite. Would she not also lead them to consider how absurd a society is which allows war—a horror so terrible that men seek to escape from it by losing themselves in drink?

Or suppose that the leader had said, "One of you said that your father had had a little wine and he drove home safely. Do you know what the dangerous element in liquor is?" Would not the conversation reveal that alcohol makes the difference in liquor; that the amount varies in different kinds of drink; that the Eighteenth Amendment prohibits the sale, manufacture and transportation of any intoxicating liquor, and that the Volstead Act defines intoxicating liquor as any liquor which contains one-half of one percent of alcohol. Could she not let the children perform experiments with alcohol—putting such substances as meat or eggs in a bottle of alcohol and leaving them for several days to find out what alcohol does to them.

Suppose that this leader had also let the children read what the employers who wrote to Professor Irving Fisher said about drink before and after working hours (See *The Noble Experiment*—chapter one.) Then suppose that the class had gone to a railway employee and asked him why railroad men could not drink; had visited a factory and asked the manager whether the machine operators could drink; had written to find out whether air pilots who drank would have their licenses revoked; and had asked the coach of the high school athletic team to tell them of the training regulations and why they had them. If, in addition, the group had read what the men, from whom Irving Fisher quotes in *The Noble Experiment*, said about the dangers of moderate drinking and had followed this up by visits from local doctors who gave them the differing opinions in this matter of moderate drinking, would not their judgment be greatly tempered?

Imagine, too, some of the posters which might come out of this work—one showing the fact that the dangerous element in liquor is alcohol; another a series evaluating different methods of finding release; a third showing the dangers of alcohol in the machine age.

It is entirely possible that the group could have hunted for facts as to whether or not the present law does work—a leader facing with the group the worst that the wets maintain and the best that the drys find. From that a wise teacher would share the age long quest for a solution to the liquor problem and would help the children understand the various attempts which began with the cautions of the Hebrew wise men and have included local option, Norway and Sweden's plan, the Canadian plan, and "the noble experiment." No doubt estimates of the various attempts would follow and some study of the need to consider what solution other than prohibition might be made.

Likewise, stories of the men and women who have felt this problem so keenly that they gave their time and energy to furthering one solution rather than another, would enrich the experience of children and help them understand that people, honest and worthy of respect, may have used the same set of facts and come to different conclusions.

Few materials are available which deal with this problem in a wholesome, straightforward way. Educators can help create this material. They can begin the search for that which is valuable and can test critically that which is offered. Much of the material now available does not come to grips with the crux of the matter. Its aim is to so emotionally condition the child that he acts on the basis of prejudice. Educators must find a way to help children face the issue intellectually, get a vigorous enough emotional drive for straightforward action and still avoid emotional conditioning.

The present trend is to introduce the liquor problem incidentally—that is, if a group is discussing self-control, self-control in eating and drinking comes in; if some problem in social legislation is being considered, the noble experiment is suggested. This is not to be belittled but it is also necessary to spend enough time on this specific problem to help children see it in its varied implications and to give enough depth to the experiment to make them sensitive to the situations which life presents.

One attempt has been made to suggest a new approach to this problem. The writer with the help of Mrs. Sophia Lyon Fahs and Miss Jeanette Perkins worked under the direction of Dr. B. S. Winchester of the Federal Council of Churches and outlined objectives, educational procedures, and story material. This material is being published by the Methodist Board of Publication and may be obtained by writing to Mrs. Mildred Moody Eakin, 740 Rush Street, Chicago, Illinois.

Teachers will find *The Noble Experiment* by Irving Fisher of great value. The series of articles included in *The Christian Century* during the winter of 1930-1931 is also suggestive as well as an article "Teaching Topics on Narcotics" in *The Journal of the National Education Association* for February 1931. Miss Jane Addams has a stimulating chapter on "Ten Years of Prohibition" in her book *The Second Twenty Years at Hull House.*

Cannot church groups accept the challenge in an issue, which, because of its controversial nature, offers an opportunity for education? Can they not help point the way for continued education on this problem which has baffled us for ages? Can they not give boys and girls a broad perspective so that they may solve "the liquor problem?"

The Influence of True Teaching

FAITH in the triumph of right in human society received its impetus very largely from the fact that nearly two thousand years ago a handful of men in Judea, when the whole world was still barbarous beyond our conception, dared to believe that a different sort of world was possible — one in which truth and love and justice should reign. Humanly speaking, there seemed no sort of chance that the ideals of these early Christians could possibly win out. When Jesus was put to death upon the cross, it must have seemed to all of his enemies and to most of his friends that his teachings, so subversive of the political and ecclesiastical order around him, were effectively crushed. Yet for nineteen hundred years his has been the greatest influence working for the establishment of truth, justice, and love in human relations. All the power of Rome and of the Jewish Church proved insufficient to crush his teachings, while the very memory of the Cæsars, the great ones of his day, is becoming obliterated from the minds of men. There are, we believe, scientific grounds for our faith in the possibility and probability of a better human world, in the realization of freedom, justice, and love in human relations. — From CHARLES A. ELLWOOD'S *Man's Social Destiny*.

(This may be secured in poster form from *The Journal of the National Education Association*. Copies: 20 for $1; $4 per 100; $30 per 1000.

Every Church Training Every Leader

What Kind of Leaders Do We Need?

By Forrest L. Knapp

IN Christian education we need leaders who are like Jesus.

This has been said so much that it seems almost trite, but he stands before us as the master teacher. He succeeded at his task. Those whom he taught passed on to succeeding generations the spirit which he gave. To the one who would be a leader in Christian education, the answer is, Be like Jesus; teach as he taught. To prepare leaders who can do this is the business of the program of leadership training.

For a program of leadership training, however, the goals must be more specific. Those who are to grow in leadership skill must know what steps to take; they must know the kinds of knowledge, attitudes, and skills which are required of those who would teach as Jesus taught. Some of the requirements of leaders in Christian education are discussed in this article.

There is need for leaders who have already been learners. A leader in Christian education must already have made some progress in achieving the objectives which he would guide others in achieving. It is the purpose of the church school teacher to guide others in becoming increasingly conscious of God. The question is, has he himself found God? Does he recognize the presence of God in the beauties of the earth, in the laws of nature, in the good that men do to each other, and is he conscious of the presence of the spiritual center of the universe within his own life?

Among those who were privileged to sit in his classes or in any way come under his influence, Professor Henry B. Wright of Yale was known as a great teacher. It is literally true that whether in the classroom at Yale, or on the ball field in the little New England village in which he spent his summers, the atmosphere was different because he was there. He himself said that he felt almost constantly the presence of God in his life. However that feeling may be explained, it made a difference, a profound difference. He loved his fellowmen with a power which seemed not of himself. God worked in and through that which he did.

On the morning after his death, which occurred some years ago, a neighbor, on coming downstairs to breakfast, found his Catholic maid sitting on the floor crying. The morning paper was by her side. No, she had never met Professor Wright. No, he had never done anything for her. But many times she had seen him pass by the house to and from the University, and there was something about him that was different. His was no ordinary face. From his eyes there shone a light which lighted everyone upon whom they looked. Henry Wright knew God, and his whole life showed it.

All who would lead others to a consciousness of God must themselves already have something of that consciousness.

In addition to having a consciousness of God, the leader in Christian education must have accepted Jesus as his Lord and Savior, and must have practiced in his own life and in all his social relationships the implications of that acceptance. There are millions of professing Christians, but few who are really practicing Christianity. In the present day when the Christian religion in Western countries is widely acknowledged to be the most reasonable religion, it is quite the easiest thing for any person to stand with those who rise when any attempt is made to separate the "sheep" from the "goats." But simply standing to be counted among the followers of Jesus will cost little, and there is no risk whatever of ignominious martyrdom. There are many people who are entirely willing to enter into the fellowship of Christians, but in so doing their attitude is much like that of certain United States senators with reference to entrance into the League of Nations or the World Court—they wish to guard themselves with so many reservations that the step they take actually means nothing more than an attempt to win the favor of men. In theory they say that Jesus is their Savior, but the fact is that they are unwilling to let him save them from selfishness, from pride, from covetousness, and from a multitude of other sins "which flesh is heir to."

The hunger of the boys and girls, the young people and the adults in the school of Christian education can be satisfied only if their leaders have actually made some progress in living as Jesus lived and have shown forth his spirit in all their personal and social relationships.

It should be unnecessary to suggest that not only must a leader in Christian education have made some progress in Christian growth, but he must still be growing. It may be that everlasting flowers, when properly dried, will retain their beauty for a long time, but it is equally true that they have lost the power to give life. And the time will come when that beauty which they have will be lost. No Christian leader can remain a Christian leader unless he constantly grows in nobility of character and in the ability to lead.

Leaders in the program of Christian education, if they have made definite progress in the growth of a Christlike personality, inevitably will radiate a spirit which will exert a positive influence upon those whose lives they touch, but if they are to be really effective as Christian teachers they need, in addition to Christian personalities, a knowledge of how growth in Christlikeness takes place. Increasingly students of human development are discovering new factors which seem only to complicate the task of the Christian teacher. There are the influences of home and school and playmates, and the tendencies of heredity which must be taken into account. When a child is phlegmatic or excitable or stupid or brilliant, glandular secretions may be a root cause. Too, it is commonly known that no two children are alike, and as a teacher fellowships with his pupils from time to time he must recognize that what he says to one may not at all be the thing to say to another, and that the sort of guidance which will help the second most rapidly to develop will make little difference with the first.

In a certain great medical and surgical clinic it is uncommon to attempt to diagnose a case and prescribe for

the ailments until careful examinations have been made by several specialists. If the proper development of the physical being requires such expert attention, how much must be known concerning the processes by which the growth of the whole life of an individual takes place, if the guidance of that life is to be effective! The intricacies of the physical self seem delicate indeed, but how much more delicate is one's very soul! To guide the growth of a child in Christlikeness is the goal of the Christian leader. Therefore that leader must know how growth in Christlikeness takes place. It is no small task.

Knowledge is not synonymous with skill. We need Christian leaders who, through actual practice, have gained skill in guiding the growth of Christian personality. To refer again to the medical and surgical clinic, that institution is not only a restorer of health, it is a great center of training for young physicians and surgeons. There for successive periods of time the young student is assigned to various departments, where he assumes partial responsibility for the diagnosis of cases. In each instance, however, his diagnosis, before it is final, is examined by an older and more experienced consultant. A Fellow in dentistry spends day after day examining X-rays of teeth, and indicates his recommendations. An older and more experienced dentist, in the presence of the younger man, reviews the recommendations and the reasons for them and makes the changes which seem advisable. A student in surgery spends three years in the clinic before he becomes even a second assistant surgeon, and after remaining four years is allowed to do only a limited amount of actual operating. How skilled these young men must be when they have completed their training!

A young man eighteen, nineteen, or twenty years of age, is invited to teach a class of children in a church school. He is told that the task is easy, and any objections of inability are overruled. His task is to deal with souls, but he has had no practice, no training whatever. Will the time ever come when we shall be even one-tenth as concerned for the proper guidance of the growth of personalities as we are for their physical health? We need leaders in Christian education who have achieved skill through exacting practice under careful guidance. May the day be hastened when our need is even partially fulfilled!

The conclusion of the matter is that we need leaders in Christian education who can teach as Jesus taught. The interpretations of artists can help us to catch a glimpse of his consummate skill in this regard. Teaching is an art, and artists have most keenly gained insights into the spirit of Jesus' life.

There is Eugene Burnand's painting, "Go Ye into All the World and Preach the Gospel to Every Creature." Jesus stands with a young man, both looking out across the world, or into the future. One arm of Jesus is around the shoulders of the young man. The other is pointing to some distant view. The open eyes of Jesus see clearly that toward which he is directing the attention of his young friend, but between the eyes of the younger man there is a frown of perplexity. He sees and understands less clearly. His vision is still hazy. He has much yet to learn. In Christian education we need leaders who, like Jesus, can see beyond those about them, who are prophetic in their understanding of the trends of their times and the needs of the future.

One cannot stand before Zimmerman's "Christ and the Fisherman" and see Jesus sitting in friendly converse with the old fisherman and his two sons, without realizing anew one of the characteristics which made Jesus the great leader that he was. The younger men are listening to Jesus' words with eagerness, but the older man is obviously perplexed. He cannot understand. With an infinite touch of patience and sympathy Jesus' hand rests on the arm of the hesitant father. Jesus is in no hurry. He is ready and willing to make full explanation, to answer any questions. The patience in the picture is like Jesus. We need leaders in Christian education who possess patience and sympathy.

Almost every Christian leader who takes his task seriously will sometime find himself torn between the easy way and the hard, between the low road and the high. In Hofmann's painting, "Christ in Gethsemane," we find Jesus face to face with the great issue of his life. He has gone out alone to seek the help of his Heavenly Father in measuring up to the ideal which he has set for himself. As the artist catches him there under the Eastern sky, kneeling in prayer beside a rock, the struggle is over, and he is able to lift his face in calm assurance. "Not my will but thine be done." There may be nothing dramatic whatever in the choices which a Christian leader finds it necessary to make, but make them he must. We need leaders who, whether the issue be great or small, will hold themselves far above defeating compromise. We need leaders like Jesus, whose determination will carry them through.

"Whom shall I send, and who will go for me?"

Death of Nellie Dunham

MISS NELLIE V. DUNHAM, Director of Children's Work for the Baptist, Northern Convention, died on August 8 at her home in Cincinnati, Ohio, and was buried at the same place two days later.

Miss Dunham was for several years the Director of Children's Work for the Ohio Baptist Convention, in which capacity she served with unusual efficiency and sympathy for the problems of local church leaders of children. In 1929 she was granted leave of absence to continue her study at Boston University, and that fall she was called to become the national Director of Children's Work for her denomination. She was a member of the Children's Work Professional Advisory Section and of the Committee on Religious Education of Children of the International Council of Religious Education, in both of which relationships she rendered valuable service and endeared herself to the members of the groups by her beautiful spirit of friendliness and generosity. Within her own denomination she was greatly beloved by the state directors of children's work, with whom she was in constant touch, and by all of the members of the national headquarter's staff.

Miss Dunham became ill in May of 1930, and since that time has been in constant pain. In spite of this fact, she kept up her correspondence, wrote leaflets, and rendered valuable help in many aspects of the work in which she was so deeply interested. Her bravery and cheerfulness of spirit have been a source of inspiration to many of her fellow-workers in all denominations. She will be missed sorely in both denominational and interdenominational conferences where her counsel and friendship have come to be highly valued.

A Project for the Entire School

By Harriet Whitcomb Nugent*

"CAN'T we do something different from what we want to do?" said a kindergarten young person to her up-to-date teacher in response to the usual question one morning. Perhaps it was in this spirit that the High School Club at a certain church greeted with interest a project suggested one day in early September by the group counselor herself. It was evidently a relief to have an idea drop in. "Understand please," she said in a voice devoid of pressure, "the General Council presents its compliments and merely says, 'Would you be interested?' and of course," she added evenly, "it is no small honor to be the group selected to put over an enterprise for the whole church."

Would they be interested! Opinions were not even deliberative, the only question being, "Is it big enough?"

"You may judge for yourselves," they were told. It is big in two ways. First, if once in a while, everybody in a school can be led to talk about and work for the same enterprise, it creates an *esprit de corps* that is intriguing both in and out of the school." "Sort of puts the church on the map?" suggested a boy. "Exactly!"

"Then, if you thought your project could promote ideas that were medicine for the greatest ills of our civilization, would that seem a big enough undertaking?" They thought it would.

Thus it came about that the High School Club took charge of a massed assembly of juniors, junior high school, senior high school, and young people on the Sunday before Rally Day and captured the imagination of the group for a school project. What that project was to be was not told and they all went home looking forward curiously to Rally Day when the plan would be revealed.

It then became incumbent upon those who had so piqued interest to see that the plan was presented in such a way as to leave no chance for disappointment. The counselor had in the meantime brought to the high school committee a book entitled *The Thirteenth, Greatest of Centuries* by James J. Walsh. They had found there, as the counselor has expected, enough debatable material to preclude any lack of interest. Could any one possibly claim that any other century was greater than our own? Even juniors, though lacking historic sense, when they heard what the Rally Day speakers had to tell from this book became eager to learn what kind of people lived so long ago. Just enough was hinted on Rally Day to awaken a spirit of discovery. At once an artistic poster was unveiled—

Project for the Fall
To Learn
Our Heritage from the Middle Ages,

and the project was launched so far as the boys and girls were concerned.

In the meantime, to the teachers and leaders behind the project the message of the Middle Ages had become definite and vital. They resolved that every activity should be designed to speak this message. The usual lesson material as a rule was not abandoned in traditional classroom periods. It was discovered that the stories from Medieval Times lent themselves aptly to illustration of conventional lesson material. The message from the Middle Ages was to be fourfold: Thoughts are more precious than things; Worship is the center of good living; Creating beauty enriches life; The companionship of Jesus brings contentment.

Two features of the Rally Day program consisted of living pictures. The first was of Joan of Arc, copied from the cover of *The International Journal* of May 1929, while the words of P. R. H. in the same issue were read. The reader was a symbolically clothed maiden whose first words were, "I Am a Dream in the Soul of Youth." The second living picture was that of Francis of Assisi. The wolfish police dog of the young man who impersonated St. Francis helped finely to suggest the famous legend. During this picture there was read by a voice off-stage "The Canticle to the Sun."

Those present were each given mimeographed material entitled, "Citizenship in the Middle Ages." This consisted of an entertaining description of Medieval life, the old Gilds and Miracle Plays. Members of the school were told they might earn citizenship in the Middle Ages by reading, signing, and returning the document. Almost no one omitted to return his first "citizenship papers." In the junior department higher ranks of citizenship were earned as time went on, such as that of knights, troubadours, artisans, and members of the order of St. Francis.

Within a week classes and other groups became "Gilds." Instead of historic names such as Ploughmen or Shearers, they were known by their project interests:

Crusaders Gilds made banners of knighthood, featured King Arthur stories and studied Bible geography. One actually made a crusade to Kenilworth, Illinois where the Episcopal Church has constructed in its courtyard a remarkable rock-garden map of the Holy Land.

A Gild of Cathedral Builders made a poster of enduring value. The poster was shaped on Gothic lines, hinged like gates, and bore a splendid collection of prints of great cathedrals, windows and mural paintings.

A Gild of Copyists set out to learn and tell how the Bible was preserved throughout the Dark Ages. They ended by studying for six months a course on "How We Got Our Bible."

A Gild of Musicians hunted up all the old hymns in the hymnal and inserted a mimeographed copy of the famous hymn of Bernard of Clairvaux to a familiar tune. They were the Minstrel Singers in the Christmas programs.

A Gild of Story Tellers learned legends and tales of the period for worship programs. Gilds of St. Francis, Joan of Arc, and other heroes were formed by juniors.

A Gild for the Study of Old Masters prepared a beautiful worship service on "The Last Supper" by Leonardo da Vinci. These high school girls also composed a group of Fra Angelico Angels who appeared in the Christmas Miracle Play.

A Gild of Monks and Friars composed of older boys prepared an original dramatic presentation of the Death of the Venerable Bede, Monk of Yarrow, that made one

* Director of Religious Education, Austin Presbyterian Church, Chicago, Illinois.

of the deepest impressions of all. Discussions, even debates, in this class on the contribution of recluses to history were profitable.

"Percepes" or "Little Bethlehems" were constructed by juniors just as they were made by simple folk so many centuries ago. At the foot of the Christmas tree in many a home, where the real meaning of Christmas would have been unrecognized, there appeared tiny nativity figures made of soap, cardboard, or clay, painted and arranged in a tiny stable (box) with the hills and star of Bethlehem silhouetted on the window at the back.

In worship services, departments breathed the atmosphere of cathedrals, monasteries, and the work-shops of the masters. Their titles will suggest their spirit: "Thoughts versus Things," (The Great Thirteenth Century); "Hearing Voices" (Joan of Arc); "Glorifying God with Genius" (Leonardo da Vinci); "The Secret of Influence" (St. Francis of Assisi); "Worship, the Center of Life" (Cathedrals); "Faithful to the End" (The Venerable Bede); "Creative Living" (The Peasant Artisans); "Christian Fearlessness" (Bernard of Clairvaux); "The Secret of a Peaceful Heart" (Great Recluses); "Serving the Future" (Wycliffe.)

The concluding worship program before the combined departments was a dramatization. The characters were a group of modern girls disdainful of all things old. Interrupting their boredom came a personification of the Thirteenth Century accompanied by an Artisan and a Nun. The conversation that ensued contrasted ox-carts with airplanes, and blacksmiths with factories seemingly well to the girls' advantage. However, pleasure came to be distinguished from happiness, things were weighed against thoughts, the words of Jesus about a man's life and the abundance of things he possesseth were recalled—and at length an interesting conclusion was reached. Following are typical lines from the little play:

The Thirteenth Century: We are not here to disparage your marvelous times. Take, if you will, the values we bring you and add them to your own great wealth. See what we offer.

Artisan: I bring you happiness. Worship is the source of happiness. I lived in a town of five thousand people, who designed and built our own cathedral. We made it seat five thousand people because we were *all worshipers.* I, myself, wrought the iron gate which to this day tourists cross the ocean to study.

"In the olden days of art
Builders wrought with greatest care
Each remote and unseen part
For the gods see every where."

More clever ones in our little town designed and built the matchless Gothic cloisters.

It is sad that so many people of your age, capable of creating beauty can never know the joy of self-expression. Your century has put them to feeding machines for mass production. Only those of you who will struggle to become thinkers can escape the clutches of your cruel engines. I have come with this message to you: Be creators of Beauty.

My sister here was one of a group who made a tapestry so lovely and so enduring that your lords of wealth have bought it for more than a king's ransom and placed it in your Metropolitan Museum.

The Nun: "Nuns fret not at their convents narrow room,
And hermits are contented with their cells,
And students in their pensive citadels."

Life is much harder for you. You must achieve poise and dignity in a world that irritates, amidst glamor that makes you envious, where forbidden pleasures are dangled continually before your eyes. You need far more than I the Presence that we had with us. Sing for me the words of your wonderful hymn—

"O let me feel Thee near me,
The world is ever near
I see the sights that dazzle
The tempting sounds I hear."

The culmination of the project was on Christmas Sunday evening. Following are the facts upon which the

(Continued on page 43)

Missionary Education Materials for 1931-1932

THE materials prepared by the Missionary Education Movement and by the Missionary Education Movement in cooperation with the Council of Women for Home Missions for the year 1931-1932 are now ready.

Foreign Missions

The themes for the year for the foreign missionary work with young people and adults are: Christianity and the Rural Life of the World; Korea. The books provided on these themes are as follows:

FOR ADULTS

Leader's Manual for Adult Groups Studying Christianity and the Rural Life of the World by Ralph S. Adams, 25 cents. For use with *The Rural Billion* by Charles M. McConnell, listed for young people.

Agricultural Missions by Benjamin H. Hunnicutt, $1.00.

Christ Comes to the Village, edited by Mary Schauffler Platt, cloth 75 cents; paper 50 cents.

Korea: Land of the Dawn by James D. Van Buskirk, cloth $1.00; paper 60 cents.

FOR YOUNG PEOPLE

The Rural Billion by Charles M. McConnell, cloth $1.00; paper 60 cents.

A Young People's Course on Christianity and the Rural Life of the World, by Roy E. Burt, 50 cents. Based upon *The Rural Billion.*

Home Missions

The theme for the Home Missionary work for the year is: The Call to the Churches from the North American Home Missions Congress. The books provided are as follows:

FOR ADULTS

The Challenge of Change: What Is Happening In Home Missions, by John Milton Moore, cloth $1.00; paper 60 cents.

Leader's Manual to Accompany The Challenge of Change, by Arthur V. Casselman, 25 cents.

Roving with the Migrants by Adela J. Ballard, 50 cents.

The Turn Toward Peace by Florence Brewer Boechel, cloth $1.00; paper 60 cents.

FOR YOUNG PEOPLE

God and the Census by Robert N. McLean, cloth $1.00; paper 60 cents.

Leader's Manual to Accompany God and the Census by Sue Weddell, 50 cents.

The materials for children and youth have as their theme: Christianity and Rural Life Around the World.

INTERMEDIATE

Treasures in the Earth by Fred Hamlin, cloth $1.00; paper 75 cents.

The Church and the World's Farmers by Mary Jenness, 35 cents. A course for leaders of intermediate groups.

The Adventures of Mr. Friend, cloth $1.00; paper 75 cents.

JUNIOR

Wheat Magic by Margueritte Harmon Bro, cloth $1.00, paper 75 cents.

Out in the Country, by Hazel V. Orton, cloth $1.00; paper 75 cents.

Open Windows by Mary Entwistle, cloth 75 cents; paper 50 cents.

PRIMARY

The World on a Farm by Gertrude Chandler Warner, $1.00.

The Friendly Farmers by Gertrude Chandler Warner, cloth $1.00; paper 75 cents.

BEGINNERS

Babo: a South Seas Boy, by May Pateman, 50 cents.

Maps

Picture Map of the World, 50 cents.

Missionary Map of the World, cloth $3.75; paper $2.00.

Pictures

Picture Sheet, "Farmers in Many Lands," 25 cents.

Teaching Pictures on Rural Life Around the World, set of 8 pictures, 50 cents.

Friendship Paper Dolls, four dolls, 25 cents.

Peaceful Defense

*A Discussion Outline**

FROM time immemorial nations have depended for the settlement of international disputes upon recourse to war. Long after the doctrine that "might makes right" had been discredited in man to man relationships it still prevailed in nation to nation relationships. Gradually, however, the conviction has grown among enlightened peoples that international relationships should be placed upon the same ethical plane as those among persons. Arbitration, conciliation, treaties contemplating arbitration, the World Court, and the League of Nations have embodied this conviction that there is a better way out of international difficulties than through war. But the war system with its burdensome and provocative armaments and military caste has continued to exist as a legitimate and accepted last resort.

The General Pact for the Renunciation of War into which our nation has entered, along with fifty-seven other nations of the world, has at last definitely outlawed the war system itself as a possible and legitimate method of settling international disputes. In this Pact the nations agree to turn their backs upon the whole war system and to use the many other more effective and less hazardous ways of settling their difficulties.

But the nations still groan under a weight of armaments the maintenance of which consumes a large proportion of each nation's income. The militarist controls powerful organs of propaganda, creating suspicion, hatred, and fear in the minds of a gullible public. The citizen who follows the example of his government in utterly renouncing war is charged with being unpatriotic or even a "red," while the chauvinist who repudiates this "supreme law of the land," as President Hoover calls the Peace Pact, is the self-styled "one hundred percenter," the real patriot. As a nation we face the parting of the ways. Either war must be reinstated as a national policy with the probable annihilation of our civilization as an outcome, or the militarist must be silenced, and the new patriotism of peace become regnant as the true expression of American idealism.

How Has the War System Been Affected by the Peace Pact?

1. The Renunciation of War

a. *For study and discussion:*

(1) If the citizens of a community agree to settle all disputes by court procedure rather than by personal violence, is this sufficient reason for each citizen to go about unarmed?

(2) If such citizens unite in providing police protection for the community, is it proper to make the carrying of arms by private citizens illegal?

(3) In which type of community are human life and welfare the safer, in one where each individual arms himself against all his neighbors in preparation for anticipated attack, or in one where police protection is provided and private citizens remain unarmed?

(4) In which type of community are the private rights, liberties, and properties of the individual least likely to be jeopardized?

(5) What are the similarities between the legal organization of a community of persons for the renunciation of personal violence and assault, for mutual protection, and the peaceful settlement of disputes; and the legal organization of the community of nations for the renunciation of war, for peaceful protection, and peaceful settlement of disputes?

(6) At what points does the parallel break down?

(7) Could the organized means of a community for protection and settlement of disputes function, if all private citizens still insisted upon arming themselves and settling such disputes as they chose by personal violence?

(8) Is complete replacement of all national armaments by a very limited international police force an inevitable corollary or outcome of the Peace Pact?

(9) Even in the full spirit of the Peace Pact, would a nation have the right to use violence in its own self-defense?

(10) Has a free citizen the full right to determine whether a given act of violence committed by him was an act of self-defense? Who does determine it? Has a sovereign nation, a party to the Peace Pact, any greater right than a free citizen in determining what constitutes for it self-defense?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 35-40; 75-88.

Page, Kirby, *National Defense,* chapters XXIII, XXIV. Abridged Edition, Part III.

2. Self-Defense and Aggression

a. *For study and discussion:*

(1) The Peace Pact is limited by the insistence of some nations, including our own, that it shall not apply in cases where war is necessitated for self-defense. This is the loop hole through which increasing armaments are contemplated. Was the participation of the United States in the World War an act of self-defense? If it had been interpreted as an act of aggression could American sentiment have been developed to back the government in its war policies?

(2) Can Germany, surrounded on all sides by enemies without protection of any natural barriers, build up a better case of "self-defense" in the World War than the United States, only a few of whose citizens were affected when they ventured into the blockade areas against express warnings?

(3) Military authorities agree that the next war will be one of aeroplanes laden with death dealing gas bombs. A British aerial officer states, "There is only one real defense in aerial warfare, that is, hit first. You must attack the enemy before he leaves his home airdome." In view of these statements and of the fact that every nation in the World War claimed that it was fighting in self-defense, is there any use seeking to distinguish between self-defense and aggression?

(4) Is the absolute objector to all war more consistent than the pacifist who decries war in general but endorses war in "self-defense"?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 19-29; 75-80.

Page, Kirby, *National Defense,* chapters VII, VIII, IX. Abridged Edition, chapter I.

3. The Conscientious Objector and the Militarist

a. *For study and discussion:*

(1) When the war system was an accepted national policy, war makers were regarded as the ideal patriots, while those who repudiated and refused to participate in war were looked on as unpatriotic "slackers" or fanatics. With the war system renounced by the nation, which is now the truer patriot?

(2) Has it taken more courage to be a soldier than a conscientious objector?

(3) Has the war resister a right to charge those whose influence is used to weaken or invalidate the Peace Pact with being unpatriotic?

(4) Can Christian patriots sanction and participate in any war of any kind?

(5) In view of the actions taken by many church bodies, is the individual Christian who absolutely resists all war more loyal to the ideals of his church than the one who takes an indifferent attitude?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 129-137; 151-153.

(Continued on page 43)

* This is part of a discussion outline appearing in the *Journal* at the request of the Committee on the Religious Education of Adults. The introduction and first section appeared in the September issue. The outline will be concluded in the November issue.

My Family's Support of the Church

By Another Mother

ONE evening recently I picked up the September number of the *International Journal of Religious Education*, that had just come in, and started to turn its pages. The article on "My Family's Need of the Church" by "A Mother" met my eye and I began to read it idly. But, as I read, my interest was aroused for the article pictured circumstances and persons which seemed so familiar. The situation described was so like that of my own family. The mother's conclusion, however, seemed so inadequate that I felt called upon to present the other side of the picture and show how another family, in precisely the same type of environment and attending a church even more static than the one she found so impossible, has handled the truly vital problem of the family and the church. So, hearken to the story of "Another Mother."

About ten years ago my family moved to a small college town. My husband was to be connected with the college so we quite naturally gravitated to the "college church"—we were to learn later that it was a college church in name only for the most striking thing about it is its dearth of young people. It was founded back in the eighteenth century and the traditions of the elders are dear to its membership.

Until the time of my marriage I had worked in a large and progressive city church, where the church plant, manned by an able staff of paid workers, is in operation seven days a week, where the most progressive religious education methods are being worked out, and where the challenge of modern Christian service is being met with vision, with enthusiasm, and with all the dynamic of modern efficiency. Since our marriage we have had the privilege of attending and working in several of the outstanding churches in America. We came to the town where we now live from a great center of cultural and religious life, where we were able to hear, each week, some of the greatest spiritual leaders of our generation. The situation into which we moved was a sad contrast to our previous experience. We feel that we, too, have lost something vital during the years that we have spent here—something that would have meant very much to us. Our church life has given us no satisfying expressional activity, which seems to me to be one of the chief reasons for the existence of the individual church. Our church has never caught that vision. It is running on the momentum of the past.

The church we attend has never offered my husband a chance to work. It contains not a single men's organization. There has been practically nothing for him to do. He might have pushed himself into Sunday school teaching, perhaps, but he is not the pushing kind. He is finding joy in working with some Boy Scouts, although our church maintains no Scout troop. His activity in this direction is quite apart from the church—but the church might have had the energy he is putting into that Scout work had it desired it.

As for myself, the bulk of my expressional activity goes into the Y.W.C.A. There are women's organizations in the church, of course. Curiously enough, the most important of these is as exclusive as a college sorority. I was told when I first came to town, that to get in, you had to be voted in. When new women join the church, some are taken and others left. How satisfying this organization is I cannot say from experience. I do know that the other women's organizations have little to offer.

I have taught in the Sunday school for eight years. I took a group just out of the primary department and have carried them through, until now some of them are ready to enter college. It was a splendid group, an unusual group. It grew until it numbered twenty-four, all I could handle in the turbulent junior and intermediate periods. We had an organized class. We "did things." On the recreational side, we had picnics, parties, banquets; on the instructional side, we studied the Bible; our service projects were many and varied, including the support of an Armenian orphan for a year, the education of two needy girls in a Chinese school over a period of years, entertainment at an institution in our town, a Treasure Chest packed for the Philippines, a subscription to the local hospital, and various relief projects in our own community; finally, on the devotional side, we developed expressional worship periods for the main school, where, not the elders, not the superintendent, but the children and young people themselves conducted the services of worship. The class did, I believe, make a contribution. It exists still as a small, self-motivated young peoples' group. But now the young people are scattering, some to boarding school, some to college. Others are going soon. Some have moved away. The ones who are left have been placed as helpers in other departments of the school where help was needed, for I believe that actually working with younger children will mean more in their development than anything I might teach them. I feel that my work with that group is finished.

Our school is steadily dwindling in numbers. The superintendent gallantly sticks to his post, but even a gallant superintendent cannot create a school out of the blue. The people in the church seem to have lost their interest in youth. What is to be the future of a church that makes no adequate provision for young people can only be a matter of conjecture. That the church we attend is contributing very little to the lives of the two young people in my own family, we feel to be a matter of grave concern. And yet—

My husband and I do not change our church affiliation for several reasons. The first is that we feel a deep sense of personal loyalty to our minister, an aging man, approaching the end of his career. We honor him for the brilliancy of his intellect and the kindness of his heart. We feel that he is our friend. When it comes to adding even an ounce to the load of personal anxieties and professional burdens he is carrying, by seeming to desert him, we haven't the heart to do it. In the second place, we know of no church in the town that could offer us more adequate satisfaction.

But, when all is said, our major reason for staying on in a church which furnishes us no real outlet is simply this—the Church Universal is greater than any individual organization. It stands for one of the finest conceptions that has

ever entered the mind of man. Paul belonged to it, and Peter, and the apostle John. Stephen died for it. Martin Luther lived for it. Saint Francis of Assisi carried the marks of its Master in a world of sin. Brother Lawrence in his kitchen was a minion of the church. William Cary belonged to it, and David Livingston, and Henry Martin. In our own day, who are those who are doing most for the uplift of humanity? Seek them wheresoe'er you will—in the frozen north or in equatorial Africa, on the sidewalks of New York, or in the barren reaches of home mission fields—are not the men and women, known and unknown, who are doing the most to bring the world nearer to the desire of the great heart of God, those who have had some connection with the church? Are they not those who were brought up in the church, have chosen it, have clung to it, and have made it a factor to be reckoned with in this turbulent and dangerous age?

Could we afford to let our children live without the church? Could my husband and I afford to sit at home on Sunday morning and listen to some eminent divine upon the air? We could not! The church is more than bricks and stone and mortar. The church is more than ritual or offertory or anthem. The church is more than sermon, however eloquent. The church is more than a collection of people running their organization by outworn methods. The church is the representative of the living God among men. Individual churches may fail, individual creeds may pass away, individual organizations may be inadequate; but we can not afford to neglect the church itself, for down the ages it goes marching on, and we are a part of it. It lends a dignity and permanence to life that nothing else can give.

So, there is seldom a Sunday morning when my husband it not in his place. For eight years I met my class whenever it was humanly possible. We have a son, nearly grown, who is away at school. When he left, three years ago, he gave me his Sunday school pin to keep. It stands for five years when he was in his class every Sunday. Last Children's Day, our eleven-year-old daughter received a Bible in recognition of the fact that she, too, had had a perfect record for five years.

Yes, we are church people. We believe in the church. We encourage our children to be faithful to the church because we believe that there is a stability built into character that comes from loyalty to the institution which stands for the highest ideals of all ages. Then, too, will we not miss something vital to our religious lives if we do not keep faith with those sturdy souls who established and fostered the church as a means of carrying on our Master's work?

We have our preference in churches—decidedly yes. Our family has, in past years, known and participated in the best our day affords in church life. We miss it, we crave it, we cannot be entirely satisfied without it. But, after all, is it so necessary to be satisfied? Is it not better, with Masefield's "Seekers," to—

"Travel from dawn to dusk, till the day is past and by,
Seeking the Holy City beyond the rim of the sky.
Friends and loves have we none, nor wealth, nor blessed abode,
But the hope of the City of God at the other end of the road."

The November *Journal* will give special emphasis to church school building and equipment.

The Workers' Conference

A Plan for Using the October Journal as a Basis for the Program of the Workers' Conference.

IF church school teachers are to help pupils face some of the major problems of the day surely the workers' conference should assist those teachers in securing accurate information and suggested methods for dealing with those issues. No problem is more challenging at the present time than that of prohibition and the whole field of temperance education? This issue of the *Journal* gives special emphasis to the liquor problem, and it is the hope of the Board of Editors that it will prove to be a source of information; a method guide for church school workers; and a stimulus to further study on this great social problem.

In advance of the meeting urge the members of the conference to secure facts concerning the present situation with regard to the liquor problem. Assign specific articles in the *Journal* for reports and base the group discussion upon this information. Care must be taken to guard against any mere arguments based on haphazard information and opinions, but in light of accurate data reported, urge the group to face the facts in an intelligent and courageous way in determining a line of action.

Last month's plans suggested a special emphasis on leadership training throughout the year. In continuation of that thought, a very helpful devotional period might be planned around the article, "What Kind of Leaders Do We Need?" by Dr. Knapp.

The most constructive group work is done when very specific phases of a problem are presented for consideration, thus the following questions are suggested for the central themes of the meeting.

1. *What Are the Facts about Alcohol and the Liquor problem?*

Let individuals report information they have secured in advance of the meeting, then have reviews of the two following articles:

Emerson, "Alcohol, a Food, a Drug, a Poison."
Corradini, "The Liquor Problem Today."

The discussion should center about ways of getting people informed of the actual facts in the situation.

2. *In Light of These Facts, What Is the Church's Responsibility?*

Elwood, "The Church and the Liquor Problem."
Editorials:
"The Temperance Movement."
"Education and Propaganda."

After the presentation of these articles the group should face the question, What is the responsibility of *our* church in regard to the liquor problem?

3. *What Method Shall We Use in Helping Children and Youth Study This Problem?*

Acheson, "Children and the Liquor Problem."
Hoiland, "Youth Faces the Liquor Problems of Prohibition."
Discussion of the emphasis to be given to this problem and ways and means of dealing with it.

4. *General Plans.*

It is none too early to determine upon the type of Christmas observance to be used. The list of plays on page 29 will doubtless be useful in deciding upon a play or pageant, if one is to be given.

"The Lesson For Today"

By Addison H. Groff*

THE lesson for today is"— began Miss Brown in her accustomed manner, and then she stopped short. She was the teacher of a class of junior girls and had prepared her lesson with unusual care. The subject was "Saul of Tarsus," and Miss Brown had used all the "lesson helps" available. She had read all about Saul's early life, his conversion, his missionary labors and travels, his writings and his martyrdom. She was prepared to trace Paul's journeys on the map, describe his early education, and give the chief points of his doctrine.

Somehow, however, Miss Brown could not proceed. The words "The lesson for today is"— seemed to hang in mid-air and Miss Brown knew why: Cynthia was absent. That, of course, was nothing, but she felt that she knew why Cynthia was missing and the thought disturbed her. She remembered only too well that the previous Sunday several of the girls had been "making fun" of Cynthia's dress, laughing and whispering to each other with poorly concealed efforts to hide their pleasure in poor Cynthia's discomfort. Cynthia's dress, true, was a "fright." But there was a reason; Cynthia was an orphan and her foster parents were poor.

"What's the use," said Miss Brown to herself as she stood mute before her class, "What's the use of my standing here telling these girls about Saul and cramming their heads full of biblical facts? What these girls need is instruction in the elementary principles of Christian conduct—if not of good breeding. The lesson for today is not going to be 'Saul of Tarsus.' My lesson for today is going to be: 'How to treat an orphan.'" Miss Brown was resourceful. She quickly thought up a story and told it briefly:

Once upon a time there was a little girl who was very happy. She lived in a beautiful home and had many pretty dresses, and gorgeous dolls, and every thing, indeed, that fond parents could imagine would contribute to a small girl's pleasure. And one night she dreamed that she was alone in the world. Her father and mother had both died and she, poor girl, had to give up her beautiful home and her wonderful playthings and had to go and live among strangers. And she had only one badly worn and faded blue dress and the other girls in school teased her and laughed at her old dress, and she was very sad, and cried and cried. And then she awoke from her dream in her own little bed and she was happier than ever. "Oh, I'm so glad I'm not an orphan," she shouted as she jumped out of bed and rushed into her mother's room and put her arms about her mother's neck. "And if I ever see any poor little girl such as I dreamed I was, I'm going to be especially kind to her, because I know she must feel awfully sad in her old faded dress."

Saul of Tarsus was quite forgotten by now. Miss Brown made no comment on the story, nor on Cynthia's absence, nor on the almost certain reason for her absence. She went on:

"Girls I wonder what we might do to make some one else happy. Can you think of anyone in particular who needs a cheering up?"

"Cynthia!" was the shout of several of the girls.

"I wonder what she'd like—"

"A dress"

"A hat"

"A doll"

So it was decided to hold a meeting to plan for Cynthia's happiness. Each brought a contribution, some brought money and some brought toys, one girl served as a model for Cynthia's dress, and all had a share, one way or another, in preparing to surprise their classmate.

When all was complete the class held a Christmas party and exchanged little gifts. Finally Cynthia was presented with hers. She gazed on the "surprise" speechless. Tears of joy streamed down her cheeks.

"Now girls, a song or two," said Miss Brown to relieve the tension, and they gathered around the piano and sang Christmas carols.

Then the whole group, teacher and class had a surprise. What a voice Cynthia had! Miss Brown could hardly touch the keys, the girls stood voiceless. Cynthia was poor, but God had not forgotten her—she could sing!

Then one of the girls who had been the most thoughtless in sneering and laughing at Cynthia's shabby dress, put her arms around Cynthia's neck and said with sincerity, "Oh, if only I could sing like that."

"The lesson for today is——." It was some weeks later and Miss Brown stopped short again. Cynthia was there, she never missed a Sunday. The girls were proud of her and of themselves. But Miss Brown was disturbed. "It's true, I couldn't help noticing the girls unkindness to Cynthia, and I feel I did something to help both her and the girls, but these young folks must have many such problems to face and how shall I discuss them? There must be books and teachers that will tell me how to help these girls find themselves. I am tired of dates and maps. I want my girls to know the Bible, but I wish I knew how to bring the Bible and the needs of my girls together."

Miss Brown found the books and teachers in leadership training classes and at the summer camps.

She discovered that "The lesson for today" is not a chapter in a book, but a chapter in the lives of girls and the boys.

(*Book rights reserved*)

* Pastor, St. Paul's Reformed Church, Quarryville, Pennsylvania.

Hold a Father and Son Event

FATHER and Son Week comes this year November 8-15, 1931.

Many churches and communities will observe it then. Others will fit it in at other places in their year's program. *The time* is not so important as the *fact* and the *manner* of its observance.

The following printed supplies are now available.

1. *A General Leaflet of Information.* This describes the idea itself, outlines the events entering into a week's observance, gives detailed help for a banquet program and provides other materials. Price 2c each; $1.50 per 100.

2. *A Father and Son Worship Service.* For use at worship session in Sunday school or at a church service on the Father and Son emphasis. All members of congregation can be supplied at this low price. Price 1c each; 75c per hundred.

3. *Father and Son Song Sheet.* For those numerous Father and Son banquets. Provided at low cost so that every banqueteer can have one. It adds greatly to the vitality of the banquet. Price 1c each; 75c per hundred.

Sample set, 10c.

Order now. Send cash with all orders.

Send to denominational board, state council, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago.

Religious Education in the Community

By Minor C. Miller*

THE history of Christian education during the last half-century bears testimony to the fact that cooperation between the various Protestant bodies is fundamentally sound in principle.

For the most part, cooperative effort for efficiency in religious education has been expended in the direction of developing common goals and standards, common curricula, and joint programs of promotion and publication. The leaders of the several denominations have worked together in a fine spirit of unity through cooperative national agencies, and have produced much common material in the interest of the common good. All denominations have shared in the benefits derived from cooperative activity on the part of the respective national boards and the contribution toward the advancement of Protestant Christianity has been so great that it stands without question as living testimony to the place and value of cooperative work.

There is need today for an enlargement of the scope of cooperative activity in religious education. The several inter-denominational organizations are essential and necessary but if present-day needs are to be met, it would seem that some effective way must be found to extend the cooperative spirit into the local community. During the last century, those who have been appointed to represent the denominations in their national bodies have learned to work together to their mutual profit and advantage. Is it not now time for pastors and laymen to consider well the whole problem of cooperative religious education with a view to beginning more definite work in the community?

Certain well defined principles offer a firm foundation upon which to build a comprehensive program of religious education in the community. Reference to three basic principles will be adequate for this discussion.

Common Interest

People residing in a given area will in due time and through frequent association, come to develop common interests, or what may be termed *community spirit.* They do not sacrifice individuality but as experience grows, it is not uncommon to find a growing like-mindedness among the people of the same neighborhood. This is manifest in a number of relationships.

Business Relationships. People who have the most divergent views on a number of questions are often willing to associate themselves together in certain community or neighborhood business projects because they realize that through such association there will accrue very decided mutual advantages. To do so does not mean the giving up of any cherished loyalties toward this or that political party or system of religious belief or anything else not pertinent to the development of the project in which there is a common interest. There is no trouble for people to work together in business when they have a common interest in business.

Education. Education is a matter of common interest in every neighborhood. A very large majority of parents are now quite interested in having their children acquire a good education and they freely recognize their limitations with regard to educating their children without the help of other people in the community. Our present public school system has been made possible because many people having different views on many things have come to desire for their children essentially the same thing—a good education. This common desire is the motive power which causes neighbors to work together toward the accomplishment of their common end.

Community cooperation in education is made possible also because in progressive communities everyone fears the results of illiteracy. A high percentage of illiteracy in a community not only retards the progress of the people who are illiterate but reacts unfavorably on the progress of the community. The removal and prevention of illiteracy is recognized as a community problem. No matter how widely people may differ on other things, in progressive communities they do not differ concerning the retarding influence of a high percentage of illiteracy.

Religion. Religion, too, is a matter of common interest for religion affects morality and the general welfare of the community. A deep seated consciousness of the power and presence of God is, from the standpoint of community welfare, a very practical attainment. Whenever a high percentage of the citizens of a community become conscious of their relationship to God, there always follows a clearer appreciation of brotherly and sisterly relationships which citizens of a community sustain to each other. Since community progress depends to a large extent upon wholesome social relationships and since the most wholesome social relationships rest in large measure upon a religious foundation, it follows that religion is a necessary and vital element in every forward looking community. To fail to provide adequately for the religious education and nurture of the children of a community is equivalent to destroying the foundation which determines to a large extent the social and moral destiny of the community.

While there is general agreement that religion in community life is a matter of common interest, it is nevertheless true that in most communities, less provision has been made for its development than has been made for the development of values of comparatively minor importance. It has frequently happened that the several groups of Protestants living in the same community have so magnified their religious differences that they have almost forgotten that religion, itself, is a value common to all. It is a fact that different individuals and different religious bodies interpret essentially alike many of the great values of the Christian faith. It may well be assumed that all Protestant bodies would like to make God-consciousness

*General Secretary, Virginia Council of Religious Education, Bridgewater.

and a vital religious faith the common possession of all of the people. If all Protestant bodies in a community could agree that something like this would be highly desirable, why should they not unite heartily in a program designed to make it possible? Certainly, a program of this nature having the support of the churches of a community might well be undertaken in the interest of community welfare.

All Christian citizens in a community should think together concerning the value of religion in all areas of experience. Continued emphasis upon the points upon which Protestants disagree may ultimately result in the complete elimination from society of those common religious values which have always been accepted and emphasized by all Protestant bodies. This is equivalent to saying that Protestants will have to unite in an effort to preserve those values in which they have a common interest or frankly face the problem that those values may disappear as an active influence in community life.

A Two-fold Responsibility

The particular type of religious organization in this country imposes upon each individual Christian a two-fold responsibility. He is a member of a certain religious denomination and he is also a member of a community. Each of these organizations calls for certain loyalties and for the discharge of certain responsibilities.

Denominational responsibility. Every person should be loyal to his own denomination and should wholeheartedly support the work of that denomination. This principle will be generally accepted as a fact. It should never be assumed, however, that an individual can discharge all of his religious obligations through denominational channels. This is just one side of the picture. Another field lies closer home, it is a man's immediate neighborhood, community, county, or city—the field for which he and other like-minded citizens are jointly responsible.

Community responsibility. Is there such a thing as neighborhood or community responsibility? In every field except religion, common sense and observation suggest an affirmative answer. In the field of religion, people have been much slower to recognize neighborhood responsibility. When they are called upon to share with their neighbors, who may be members of another denomination, some definite responsibility for a particular religious work in the community, it is not at all uncommon to hear the remark, "I have my own work." This usually refers to denominational work and it frequently implies that the person making it has not thought of having responsibility for religious work in his neighborhood except through regular denominational channels.

This is not an argument for a community program which is independent or detached from the churches of a community. It is just an attempt to state the point of view that *every Christian citizen shares with every other Christian citizen a certain responsibility for the religious conditions in his neighborhood.* If neighbors who are Christians share responsibility for supplying the unmet religious needs of the community, it would seem reasonable to assume that the churches of the different denominations might also share responsibility for supplying the unmet religious needs of the community. Methods may differ widely but when two or more churches of different denominations have come to recognize the principle of common responsibility for ministering to the unmet religious needs of the community, it would appear that a firm basis for cooperative work has been established.

There are Christian people in every community who regard the general religious condition as far from ideal. There still remains a vast amount of religious illiteracy. In many communities, Sunday school attendance is steadily falling off. In other communities, Sunday schools are being closed and in almost every community the general conditions for teaching religion are judged unsatisfactory when compared with standards in public education.

Every person who takes a comprehensive view of religious conditions in his community and finds conditions not as they ought to be, must assume his share of the responsibility for their improvement. This viewpoint raises the question as to whether the general religious conditions of a community can be materially and permanently improved without the united effort of the Christian people who live there in a comprehensive cooperative program of religious education, planned and supervised by the respective churches. The very fact that a person lives in a particular community is the very strongest argument for regarding as his work, any work which ought to be done.

Unity of Purpose

Whatever may be the method of approach, there is just one purpose in view. The whole aim of religious education is to make the masses acquainted with the message of Christ and through a clear understanding and appreciation of the Christian message, to reproduce in the individual and in the group those qualities of conduct and character which were taught and exemplified by Jesus. For many years it has been the contention of leading workers of all denominations that both the denominational and interdenominational methods of approach are absolutely necessary in the attainment of this high aim. Whenever a person can discover ways and means of cooperating with Christian citizens of his community, and thereby improve religious conditions, he not only makes his community a better place in which to live, but he also promotes the work of his own denomination.

It is not in place here to discuss principles of organization or programs for community effort in religious education. Suffice it to say that an appropriate form of organization will be necessary as a medium through which like-minded people may express their common will in a common program of religious education for the children, youth, and adults of the community. Basic to the development of organization and program is the recognition of the essential unity of purpose which characterizes the educational work of all Protestant denominations.

Anthony Pew Thinks "Worship"-Out Loud

Overheard and Recorded

By O. G. HERBRECHT*

"I GOT an idea," announced Anthony as he put up the umbrella and carefully helped Lizzie over a puddle. It was a rainy Sunday morning, and as usual on such days, the attendance at church had not been large and there was a sort of *damp*, subdued feeling everywhere, even in the pulpit.

"From the sermon?" inquired Lizzie, sweetly, as she clung to Anthony's arm.

Anthony Pew glanced covertly at her. His life-companion had a quiet, deep-seated vein of humor that sometimes flashed into satire. Just now Anthony wasn't sure. He had known himself to judge wrongly—and Anthony avoided difficulties if he could do so conscientiously. However he decided to take Lizzie's question at par.

"No, the Reverend wasn't at his best this morning—none of us are, all the time. I got my idea from the choir and the Sunday school."

"H'm," said Lizzie. Only that.

There evidently wasn't much help to be gotten from Lizzie this morning. Either she had little faith in Anthony's ideas, or doubted the reliability of his present sources.

Anthony changed his approach. He had never been a soldier, but domestic experience had taught him strategy. Anthony was a most progressive Sunday school superintendent. Generally speaking, he was a "leading citizen" in the community and the church. In addition to his civic and religious offices he had more recently been elected president of his county council of Religious education. So Anthony was progressive. But he had a saving sense of good judgment and a deep-rooted spiritual reality that kept him from adopting a new thing solely because it was new.

Now Lizzie was a little slower in taking to new ideas, but having once committed herself, she anchored to the spot and had little tolerance for others whom she had out-distanced. And she was equally impatient of those who (like Anthony!) couldn't "let a good thing alone and had to be tinkering all the time!"

So Anthony said, casually, "How did you like the choir this morning, Lizzie?"

"It was just grand!"

It came out almost like an explosion. Anthony was a little startled. But Lizzie had found her voice.

"It wasn't a new piece. They sing it about twice a year, but they could sing it a dozen times and I'd be thrilled every time. When they swing into that 'Unfold, ye Portals Everlasting—unfold, UNFOLD, UNFOLD!'—I just want to spread my wings and fly! The church house disappears, all my littleness and meanness drop away, the heavens open and I—I stand before the Lord."

Anthony breathed deeply. Here was unexpected help, and he accepted with grateful heart the gift of the gods. He nodded quietly.

"That's it Lizzie, it gets me that way too. No wonder they call it a *worship* service. I wish I could sing like that."

Lizzie stopped, regardless of the rain, and looked at her husband sharply. "That idea of yours—you're not thinking of joining the choir, are you?"

Anthony laughed. At least, he had no conceit. "No Lizzie, my voice wouldn't unfold any portals *you'd* like to fly through! And the choir has troubles enough as it is. It was Mrs. Zwinzel I was thinking about. Not Grandma, but Augustus' wife—our Sunday school chorister. I wish she'd gone to college a little longer or not quite so long. She's just got enough to spoil her—for some things."

"Lindy says she puts on airs," interjected Lizzie.

"Well, anyway, she went with us to that county convention a few months ago and got hold of the worship idea for Sunday school. All that talk about good music, poetry, and such, just fed her in a hungry place. Now she's trying it out on us, you notice."

"And she's doing a fine piece of work," commented Lizzie. "I used to like our old opening exercises but this is a whole lot better and I'm for it. Now don't go to tinkering at it."

"It's a big improvement," admitted Anthony. "But, Lizzie, is it *worship?* Our school is more interested and better behaved, but I don't see that we're getting any closer to the Lord with it. I've tried to talk to Mrs. Zwinzel about it, but you know how it is! Who am I to tell Mrs. Zwinzel anything?"

"Well, what do you want her to do?" Lizzie was a little quick at conclusions sometimes. "Make us jump up and yell?"

"The Lord forbid," defended Anthony piously, "but I do want *worship.* Something like we had it in church this morning. That speaker at the convention said worship meant expressing our acknowledgments of God to him. He said Christianity goes in two directions—out to man and up to God. He drew two lines on the blackboard, like clock hands. The horizontal hand was life and the vertical one was worship. Worship, said he, goes up to God, not out to man."

Anthony was losing himself in his recollections. The umbrella shot up into the air vertically and swayed out horizontally. As clock hands it was a fair imitation; as an umbrella, a decided failure.

Lizzie laid a firm hand on Anthony's arm. "If your idea is to spoil my Sunday hat, its a grand success. If its about worship, you'd better wait till after dinner. You'll have more ballast, then. Here's home."

Lizzie was always practical.

It was over the raspberry pie and coffee that Anthony came back to his idea.

"This morning in Sunday school," he began, "Mrs. Zwinzel's theme was 'The Call to Loyalty.' We sang 'True Hearted, Whole Hearted,' and 'I Would Be True.'

---

* Director of Young People's Work, Iowa State Council of Religious Education, Des Moines.

Mary Powell read the Scripture lesson about Ruth and Naomi. Bob Swartz and Jennie Kunkel prayed that we might always be loyal, and that Brown girl—I forget her name—Elmer's oldest daughter—told a story about loyal soldiers at Pompeii."

"I didn't notice anything the matter with that," said Lizzie as she slipped another sugar cube into her coffee. "I thought they did real well."

"Fine," agreed Anthony, "but don't you see Lizzie, it was all about *us*—not about the Lord. We were doing a fine thing—on the horizontal line, but there wasn't much vertical to it. It was a nice *program*—but you didn't get a thrill, did you? That sort of thing is still new for us and the school is interested. Its far better than we've had, but we haven't *arrived* yet. Why, I saw you and Mrs. Nettleman whispering while that Brown girl was talking."

Lizzie suddenly found it convenient to raise her cup to her lips. Then she snickered. "Did you notice that grease spot on the front of her dress?"

Anthony chuckled—inside. In the language of checkers, he saw his chance to "jump"—and he did.

"But when the choir got up to sing this morning, you didn't notice Mrs. Hackett's dress was torn on the right side! I saw it when they marched into the choir loft. The music made you forget the dress. Well, that's what worship ought to do—and our Sunday school program isn't doing it—yet."

"But," suggested Lizzie, "nearly all the Sunday school magazines we get carry that sort of programs, and surely those editors ought to know."

"There are a lot of fine points about this thing that I don't understand," replied Anthony, "but I do know results when I see them. A lot of those programs are strong on *character* but weak on *worship*. They're all about *us*, not about the *Lord*. That's where the old Hebrews were going in the right direction. They wrote, 'The Lord is great and greatly to be praised'; We write 'Help Somebody Today!' They urged, 'My soul, wait thou only upon God; he only is my rock and my salvation.' But we urge 'Brighten the Corner where you are.' We've made our opening exercises into opening programs; we've put order in place of disorder and we've put beauty and dignity where we had neither. Maybe that's enough progress in three months, but it looks now like we're going to camp there a while. All the same I want my Sunday school to know the thrill of *worship*."

"But they can get that in church," suggested Lizzie shrewdly. "What's the use of *two* worship services for the same group? Isn't the Sunday school sort of interfering with the preaching service?"

Anthony's mouth was wide open for the last of the raspberry pie, but the fork went back to the plate with its load, the mouth closed, and a keenly approving glance shot across the table to Lizzie.

"Lizzie," said Anthony solemnly, "you're not only a good baker of raspberry pies, but a good thinker of thinks! You've got a real argument there but it don't help out much just now. The preaching service is planned for the adults and our little children don't quite appreciate it. And what's more, lots of folks aren't staying for preaching, so they'd get no worship at all."

Lizzie nodded. "That's so," she agreed. "I counted twenty-nine of 'em going out of the door on my side this morning after Sunday school. But Anthony, ain't you getting side tracked from your idea? Or is all this just the front porch to the house?"

Anthony finished his pie and grinned. "Big porch and little house, eh? Well, there *is* a house. Remember Brother White, that fine old pastor of the Silver Creek Church who helped me win my budget fight the year I was elected county president? He's been experimenting with worship too, and when I visited his Sunday school three weeks ago he *had* it. It wasn't so particularly highbrow, because his people out there aren't that kind, but he sure had Mrs. Zwinzel beat. *His* theme that morning was 'God the Holy One.' The pianist was a mere slip of a girl but she could play. She started us off by playing 'Holy, Holy, Holy,' and believe me, that room was *still!* Then we were asked to stand in silent prayer, which ended when a group of young people somewhere in the room sang an 'Amen,' so soft and spiritual like. After that we *sang* the 'Holy, Holy, Holy'—with a chorister who knew how to do it. The superintendent read the Scripture himself—Isaiah's Vision—and then he said, 'We'll pray—everybody can pray—the Lord can hear us all.' And Lizzie, we *prayed!* I never heard the like. It began with a murmur kind of far off, then came nearer as others joined in—it grew like the music of a marching army—came to a peak—clung there a moment, and then died away—just like an echo. And suddenly a clear soprano voice rose in that silence, singing 'Immortal Love, forever full.' It was like a spell on us. We didn't dare lift our heads, for fear we'd see—the Holy One! And when she had sung that last verse,

> 'O Lord and Master of us all,
> Whate'er our name or sign,
> We own Thy sway, we hear Thy call,
> We test our lives by Thine.'

it seemed I didn't *want* to move. Something was tugging at my old heart strings. Then the chorister started us on that simple benediction 'The grace of our Lord Jesus Christ.' Did we *sing* it? There was Hearts Ease and Glory in that prayer and we put it there! Lizzie, that was *worship!*"

Anthony's head was thrown back and he sat very straight. Outside, a bit of sunlight shot between the breaking clouds and came through the window.

". . . just like the Lord was pointing out Anthony to the angels," confided Lizzie, later on, to a neighbor.

But to him, just then, she said quietly, "Anthony dear, that's the sort of thing you want in our school, isn't it?"

"It is, Lizzie, and I've asked Brother White to come to our workers conference next Friday night and tell us how to have worship in the Sunday school."

"But Anthony"—there was a little uncertainty in Lizzie's voice—"What about Mrs. Zwinzel?"

"Mrs. Zwinzel," said Anthony as he rose and began to gather up dishes, "is a lovely lady."

Financial Records and Reports

If your church school does not have an efficient system of financial records and reports, you will be interested in the opportunity to install such a system under guidance. Write today for a sample set of the records and the manual on approval. Regular price, 35c. Bureau of Research, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

What Play Shall We Give?

A Graded List of Christmas Plays and Pageants

By MARY ALICE JONES

EACH year, preceding the Christmas season, a great many churches are looking for plays, pageants, and programs for use in the special services of this season. The discovery of just the right play for a given group involves a good deal of investigation. It is important that a play selected for use in a service seeking to interpret the Christmas message be worthy of the thoughtful participation of those who take part and of the careful attention of those in the audience. To offer carelessly selected and indifferently presented Christmas plays or pageants detracts from, rather than adds to, the significance of this happy season of the Christian year.

It should be borne in mind that the informal dramatizations within the children's departments, in which the children work out their own stories and stage settings, have probably larger educational values for the children, themselves, than have participations in plays where the lines of others are memorized. If, however, a written play is to be selected for presentation, the words should be made meaningful to the children through a period of careful preparation, and anything that approaches a hurried drill to get ready for a public performance should be absolutely excluded. The happy fellowship among those who are preparing a dramatic service for the congregation can mean a great deal in religious growth, provided the preparation goes forward quietly over an adequate period of time and is not crowded into a few brief rehearsals under high pressure.

The following materials, for use in dramatic services for Christmas, have been selected from among those submitted by a large number of publishers. While all of the programs are not of equal merit, they are, we feel, all worthy of consideration. Some of them are much more elaborate than others.

They are listed in three groups—elaborate productions which require a good deal in the way of costuming and setting and resources of those participating; simpler plays; and plays strictly for children. There are included a few plays which are non-religious in character, suitable for a Christmas party or a parish house entertainment. These are specifically noted in the list.

Programs Prepared Specifically for Children

CHILDREN OF THE CHRISTMAS SPIRIT. By Anita B. Ferris; Friendship Press. Price $.15

A brief playlet representing the children of the world enjoying Christmas together. Some twenty-five characters are required.

CHRISTMAS GUEST, THE. By Constance D'Arcy Mackay; Samuel French. Price $.30

A miracle play in one act for children, portraying the reception of a weary traveler who becomes the Christmas Angel.

CHRISTMAS PLAYS. The Pilgrim Press. Price $.40

A booklet of three brief Christmas plays for children. The first, "The First Christmas Morning," calls for six girls and very simple staging. The second, "What Child is This?" calls for about fifteen characters, one of whom should be a young woman who can sing. Costumes of the children of the nations and a setting of the manger scene are required. The third, "Frankincense," is a play of a modern little girl who is wearied with too many gifts but who discovers a way to happiness through sharing with other children. Costumes of children of other lands and a chorus of children are required. About fifteen children would be needed.

COMING TO THE CHRIST. By Charles Arthur Boyd; The Judson Press. Price $.25

The Christmas story told by a reader and acted mostly in pantomime by children. There are four episodes, the last representing the children of all nations.

NATIVITY, THE. By Rosamond Kimball; Samuel French. Price $.35

A service composed of selections from the Bible, arranged in dramatic form on the plan of a mystery play, picturing the incidents of the gospel story of the Nativity and accompanied by Christmas carols. It may be produced by a cast of children and young people or entirely by children.

Pageants for Special Days in the Church Year. By Mary M. Russell; Doubleday, Doran & Company, Inc. Price $1.50

A collection of fourteen short plays and pageants for use on various occasions through the church school year. Three Christmas plays are included, "The First Christmas," "The Shepherd Boy's Adoration," and "The Quest of the Wise Men." The first tells a Christmas story by means of a reader and action in pantomime. The second is a play requiring ten characters, a soloist, and a chorus. The third is a play requiring eight characters and a chorus. Any one of these plays might be put on by the children's and adolescent departments or by the children's departments alone.

Plays for Community Christmas. Bureau of Dramatic Activities, University Extension Division, the University of Wisconsin. Price $.25

A group of three simple Christmas plays. The first, "The Elves and the Shoemaker," is a non-religious play but very good for children to give as a "fun" play. The second, "Where Love Is God Is," is a simple dramatization of Tolstoi's story; and the third, "Holy Night," is a nativity miracle play developed through a speaking voice and a series of tableaux.

Short Pageants for the Sunday School. By Laura S. Copenhaver; Doubleday, Doran & Company, Inc. Price $1.50

A book of eighteen brief dramatic services, including a Christmas play, "The Star and the Angel," an allegory of Christmas showing how a girl who starts out to find the angel in the star discovers that it is not afar off. The cast includes two adults, a young girl, and a large number of children.

WHY THE CHIMES RANG. Adapted by Elizabeth A. McFadden; Samuel French. Price $.35

This text contains dramatization of the story, worked out in detail, with an appendix giving directions for costumes, lighting, scenery, and the like.

WHY THE CHIMES RANG. Arranged by Martha Race, The Pilgrim Press. Price $.35

Directions for presenting this well-known Christmas story through a reader and pantomime action are carefully worked out in this booklet. Suggestions for music are included.

Programs Requiring Simple Preparation

ANGELS' CHRISTMAS, THE. By Wilfried Tappert; United Lutheran Publication House. Price $.25

A senior choir, a children's choir, and soloists carry the burden of the Christmas service in which the events of the Nativity are represented through six pantomime scenes.

AT THE DOOR OF THE INN. By Martha Race; The Pilgrim Press. Price $.20

The story of Bethlehem in the manner of a morality play, in which Ambition, Triviality, Unbelief, etc. contend with the inn keeper while Mary and Joseph seek for shelter. About thirty persons are needed.

CANTICLES OF MARY, THE. By Miriam Denness Cooper; The Century Co. Price $.35

A mystery play involving ten characters, a group representing angels, and a group of neighbors, laid in a room in Jerusalem near the close of the life of Mary, the Mother of Jesus. The play represents the visit of Luke to Mary as he seeks to learn the events which transpired before and during the first Christmas. These events are portrayed through a series of brief episodes

enacted by other members of the cast. It is an unusual and effective presentation requiring simple settings and costumes.

CHRISTMAS OF THE LITTLE PINES, THE. By Emma Mauritz Larson; The Woman's Press. Price $.50

A Christmas playlet for children representing the six littlest pines in the forest who long to be Christmas trees and finally achieve that distinction. It is a jolly little play, non-religious in character.

CHRISTMAS MYSTERY, A. By Jane Judge and Linwood Taft; The Pilgrim Press. Price $.15

An arrangement of Christmas music to tell the story of the first Christmas while the action is represented by tableaux.

Christmas Plays for One and All. T. S. Denison and Company. Price $.60

A collection of Christmas plays of various types, including "Christmas by Request," which is a brief one-act play, suitable for use by the Senior or Young People's departments of the church, of an American family which discovers it cannot do without Christmas.

Eleven Short Biblical Plays. Longmans, Green and Company. Price $1.00. (Royalties)

A group of plays, including a Christmas play, "The Light Upon the Way," a play in two acts requiring seven characters and a group of carollers, representing the life of a peasant family which received the Christ as a needy traveler.

EMPTY ROOM, THE. By Dorothy Clarke Wilson; Walter H. Baker Company. Price $.35

A play of the first Christmas showing the character development of the inn keeper whose last available room was refused to the weary Mary that it might be held for a higher price. There are seven characters; and the play is divided into three scenes requiring only one setting.

GOOD WILL AMONG MEN. By Marshall N. Goold; The Pilgrim Press. Price $.08

A Christmas service for all the members of the church, portraying the story of the first Christmas using the Scripture text and hymns of the church, set within the order of worship for the church service.

HOLY NIGHT, THE. By Florence Converse; Little, Brown, & Co. Price $.15

A Christmas masque. A charming little play done in the mediaeval manner for child players. Simple scenery and costumes are required, and it may be produced under amateur leadership.

HOLY NIGHT, THE. By Wilfried Tappert; United Lutheran Publication House. Price $.25

A Christmas program for the church portraying the events of the first Christmas through a reader, a children's choir, and pantomime.

HOW THE GREAT GUEST CAME. By Lionel Adams; Samuel French. Price $ 50 (Royalty)

A fantasy in one act depicting the experiences of an Austrian peasant who, through receiving needy ones who came to him, discovered that he had entertained the Christ.

LEAST OF THESE, THE. By E. M. Wilson and A. W. Field; The Woman's Press. Price $.50

A well arranged dramatization of Tolstoi's "Where Love Is. There God Is Also.". For young people and adults.

LITTLE PRINCESS WHO TRAVELED FAR TO WORSHIP THE KING. By Dorothy R. Schenck; The Woman's Press. Price $.50

This is a Christmas play for children or young people, representing the daughter of one of the shepherds and the daughter of one of the wise men going to see the infant Jesus. The music is important. For children or intermediates.

NATIVITY, THE. By Margaret I. Snyder; The Abingdon Press. Price $.25

A Christmas service composed of readings from the scripture text and hymns arranged in dramatic form, the action taking place in pantomime. Thirteen characters are required, one of whom is a child.

PAGEANT OF THE KINGS, THE. By W. Russell Bowie; The Abingdon Press. Price $.25

This is the story of the first Christmas told by a reader and in songs, the action being carried out by pantomime. Music is included in the text.

PRINCE OF PEACE, THE. By Eilert C. Nielsen; United Lutheran Publication House. Price $.25

A service for the Christmas season which depicts, by means of a reader in costume and music, the prophesies, the song of Zacharias, the annunciation to Mary, the birth of Jesus, the announcement to the shepherds, the arrival of the Wise Men, and the final tableau representing the nations of the earth gathered at the place of the Nativity.

PROMISE OF PEACE, THE. By Esther Willard Bates; Walter H. Baker Company. Price $.35 (Royalty)

A pageant of the Nativity, requiring ten characters, two choruses to sing antiphonally, and simple settings and properties. The singing is the most important aspect of the production, the acting parts being very simple.

ROAD TO BETHLEHEM, THE. By Ethel Bain; Avondale Press. Price $.50

A Christmas play, with hymns and carols, for the children of the church school. Two children strive to find the Christ Child. When they find Him they worship at the manger with the shepherds and the Three Kings, returning in the end to lead all other children in the path to Christ. Five older girls; eleven older boys; one small boy; one small girl; and church school children are required.

SHEPHERD OF BETHLEHEM, THE. By Janet Knox; T. S. Denison and Company. Price $.30

A one-act play portraying the story of the first Christmas through the experiences of the family of one of the shepherds. The cast requires four children and eleven young people or adults.

SHEPHERD WHO STAYED BEHIND, THE. By Grace W. McGavran; Walter H. Baker Company. Price $.35 (Royalty)

A play in two scenes requiring ten characters to be chosen from the adolescent and adult departments, and a chorus. It portrays the character development of one of the shepherds. The music is important.

SPIRIT OF PEACE, THE. By Louise M. Graff; Walter H. Baker Company. Price $.35.

A pageant of the Nativity representing the search of the Old Testament characters for peace and finding its climax in the manger scene. An indeterminate number of characters may be used, and the presentation depends for its success largely upon the music and the general arrangements.

ST. FRANCIS OF ASSISI. By Margaret Lynch Conger; The Woman's Press. Price $.50.

A Christmas masque in one act, representing the animals of the forest in their observance of Christmas peace at the hour of the Nativity, and their meeting the good St. Francis. A group of children going to a Christmas service enter and act for St. Francis and the animals the Christmas story. More suitable for a Christmas celebration than for a Christmas service. For children.

STAR GLEAMS, THE. By Florence Lewis Speare; Samuel French. Price $.35.

The story of the Nativity, told entirely through music, most of which is well-known. The characters portray the action through pantomime and tableaux during the singing of the music. Some ten or twelve characters are needed.

STAR-LIGHTED PATH, THE. By Mattie B. Shannon; Methodist Protestant Book Concern. Price $.30.

A Christmas pageant which tells the story of the Nativity through song and action. An annunciator reads the Scripture passages.

STORY OF OLD BETHLEHEM, A. By Nell K. Brown; The Abingdon Press. Price $.25.

A story of the inn keeper's son on the first Christmas who prepared a place of rest for Mary and Joseph. Nine characters and groups of three Wise Men and three shepherds are required.

WAY, THE. By Ethel Gesner Rockwell; Walter H. Baker Company. Price $.35.

A Christmas pageant showing the nations of the earth grouped about the manger. Twenty-seven characters are needed, and many more may be used. There is a place in the grouping for children. The presentation is arranged in three parts—Part I, Waiting for the Christ; Part II, The Coming of the Christ; and Part III, the Christ Among Us. A large amount of Christmas music is used.

WHERE LIES THE CHILD? By Dorothy C. Allan, Walter H. Baker Company. Price $.35.

A modern story of a family who forgot that Christmas means love, until Ruth makes an experiment. Within the play is a pageant of the first Christmas. Fourteen characters are needed.

WHITE CHRISTMAS, THE. T. S. Denison & Company. Price $.60.

A collection of Christmas plays of various types, including "A Christmas Carol," a simple dramatization of Dickens' story, calling for twenty-one characters and additional groups of waits, ladies, and gentlemen.

YULETIDE IN OTHER LANDS. By Mary W. Hillyer and The Hanging of the Greens. By Mrs. Arthur Withington. The Woman's Press. Price $.30.

The first is a brief Christmas program recounting, through a narrator, the Christmas customs of other lands while a series of tableaux illustrate these customs. The final tableau is of the Nativity. Bound with this program is a brief fantasy, "The Hanging of the Greens," which represents the Christmas observance of Mother Kindheart. For children and adults.

(Continued on page 48)

Stephen Becomes a Pilgrim

A One-Act Play for Thanksgiving

By LESLIE G. CAMERON*

Characters

JONATHAN MATTHEWS—English born, a Dutch citizen.
MARTA MATTHEWS—A plump, kind Dutch woman, his second wife.
STEPHEN MATTHEWS—Jonathan's nephew.
BETJE MATTHEWS—Daughter of Jonathan and Marta, eight years old.
DOCTOR VAN NEER—Famous professor and surgeon.
ELDER MULLENS—Elder in the English church.
ANN MULLENS—His daughter.
WILLIAM SANDERSON—English Separatist.
ELIZABETH SANDERSON—His wife.
PETER SMALL—English Separatist.
PATIENCE SMALL—His wife.
GEORGE HERFORD—English Separatist.
HUMILITY HERFORD—His wife.
MILES RUSSELL—English Separatist.
DOROTHY RUSSELL—His wife.
HENRY RADCLIFFE—An English gentleman with interest in several small sailing-vessels.

There may be other Puritan men and women who take no part in the meeting held in Jonathan Matthews' house beyond an occasional yes or no. Very proper children, who do not speak at all, may accompany their parents.

TIME: Fall of 1622.

SCENE: *The living-room of a comfortable Dutch home in Leyden, Holland. There should be a suggestion of tiles on the walls and around a fire-place; sand in patterns on the floor; substantial though simple furniture, including a center round table, and a side-table. Dishes of Delft ware, and pieces of pewter should show on ledges around the room.*

JONATHAN MATTHEWS, *his wife,* BETJE *and* STEPHEN *should be distinguished by elegance in dress. Both* MARTA *and* BETJE *wear gold coins. The doctor's clothes are carelessly worn but give evidence of wealth, and he carries a large, gold-headed cane, with which he frequently pounds the floor.*

(MARTA *is sewing,* BETJE *is knitting. Enter* JONATHAN MATTHEWS.)

JONATHAN: Where is Stephen?

BETJE: He is walking along the dyke.

JONATHAN: Walking, always walking; head down, saying nothing.

MARTA: But Stephen is a great scholar, my husband, so a great thinker. Has he not just received his doctorate, the youngest student ever to write and defend a thesis?

JONATHAN: And I told him to take a carriage like any other successful student, and leave copies of his thesis at the homes of our friends.

MARTA: And would he not?

JONATHAN: No; he said it was a foolish and vain custom, and his thesis was about leeches, a disagreeable subject that he would not inflict on friends.

MARTA: We should be glad that he is so modest.

JONATHAN: Nor would he give a dinner tonight to his fellow students.

MARTA: So he told me. But he shall have the dinner here tonight, and all his friends have been invited.

JONATHAN: I wish him here now. I have news for him.

MARTA: News? Has Ann Mullens . . . ? Betje, find your cousin and say his uncle wishes him.

(BETJE *puts her knitting into a cupboard drawer, slips her feet into wooden shoes which are beside the threshold and leaves the room.*)

JONATHAN: Ann Mullens! I hinted to her father that I had heard gossip. He spoke to her without mentioning our conversation, and she said she would never marry our Stephen.

MARTA: She would never . . . that daughter of an impoverished elder!

JONATHAN: Her father is not unwilling, especially since we seek no dowry, but he will not command her to give her hand unless her heart goes with it.

MARTA: Dozens of fathers in Leyden would be proud to have a daughter's hand bespoken for Stephen Matthews. But what is the news of which you spoke?

JONATHAN: Oh, yes, the news. Listen, my wife. Today I was asked by Doctor Wilhelm van Neer to visit his office.

MARTA: Not the great professor and surgeon!

JONATHAN: The same.

MARTA: Was it about Stephen? Did he wish to offer congratulations?

JONATHAN: He offers more than congratulations.

MARTA: More?

JONATHAN: Yes. He is a blunt man, but kind enough. He spoke of Stephen's work in the laboratory and of his thesis, the title of which I cannot even pronounce. And he has . . . my wife, Stephen is of all students most fortunate. The great Doctor van Neer has offered to take my nephew as his assistant.

MARTA: Stephen! Doctor van Neer's assistant! Of course you accepted?

JONATHAN: Quickly. But first I told him that Stephen's mother and father were Separatists and died in Scrooby of English persecution, as did my first wife. That now I am a Dutch citizen with a Dutch wife, and that we love Stephen as our own son.

MARTA: What did the Doctor say?

JONATHAN: He said Separatists are honest folk, and Englishman or Dutchman, Stephen will some day be one of the greatest surgeons in Holland.

MARTA: And then?

JONATHAN: He said that later he will come to talk with you and me about the boy's future.

MARTA: Doctor van Neer, known to kings in Europe, will come . . . to our house? Oh, my husband, great things are happening in our humble home!

JONATHAN: You will find him as simple as any of our neighbors. You have, I know, enough seed cake and wine.

MARTA: Everything is ready for the dinner tonight. The *vrouw* in the kitchen is finishing the last of the baking. I hear Stephen's *klompen* on the flags outside.

(*Enter* STEPHEN *and* BETJE. *Both have left their wooden shoes outside, and are walking in their thick woolen stockings.*)

STEPHEN: Betje said you had something to tell me, Uncle Jonathan.

JONATHAN: Yes, a number of things.

STEPHEN: I have something I want to ask of you.

JONATHAN: What is it?

BETJE: Is it what the two men on the dyke were talking about, Stephen?

STEPHEN: Yes. You all know that water leaked into the English church and members are busy repairing the mischief?

JONATHAN: Yes, so I heard.

STEPHEN: Suddenly it is necessary to call a meeting. A man is here from the ship "Fortune" which has returned from the new world. He can stay in Leyden but a few hours and wishes to see all the members of the church.

MARTA: Can they not meet in Pastor Robinson's house?

STEPHEN: He is ill.

JONATHAN: Then in Elder Mullens'?

STEPHEN: The Elder has no room large enough.

JONATHAN: That is true.

STEPHEN: I told Elder Mullens I would speak to you, and he comes now to ask permission for the meeting to be held here.

JONATHAN: You did right, Stephen. My house is always open to the English.

MARTA: But guests may be coming to congratulate Stephen.

STEPHEN: It will not be a long meeting, Aunt Marta. The man said he is in haste.

JONATHAN: Let our English brothers and sisters share in Stephen's wine and cake. I will go to welcome them. (*Exit* JONATHAN.)

(MARTA, BETJE, *and* STEPHEN *pull forward benches, chairs, and stools.*)

MARTA: Betje, ask the *vrouw* to steep some tea. Our callers will prefer that to the wine on the side-table. Then bring some cakes, a plate of *koekjes* and Amsterdam *kortjes.* (*Exit* BETJE.)

MARTA (*going to Stephen*): Stephen, your uncle and I are worried about you. A year ago you were as always an earnest student, but you were happy. For months you have seemed burdened with care. You are not letting an English maid becloud your life?

STEPHEN: I have made no mention of a maid.

MARTA: Whispers have reached us. Your Uncle has tried to help you.

STEPHEN: But she will have none of me. That I have always known. It is more than a maid that is engaging my thought, Aunt Marta.

MARTA: Can you not tell your Uncle or me?

STEPHEN: As yet, there is nothing to tell. For months, Aunt Marta, I have been thinking that mine must be a hard and bitter way, and perchance my death will be lonely and fruitless as was that of my parents.

MARTA: Stephen, you must not have such thoughts. It is true a doctor's life is hard, but you will be no ordinary doctor. You will be one of Holland's greatest surgeons. Doctor van Neer has said it.

STEPHEN: Van Neer? Professor Wilhelm van Neer?

MARTA: Yes, Stephen. Would it not be well for you to see less of the gloomy

---

* Portage, Wisconsin.

Puritans? They are good people, but they have no happiness in their lives.

STEPHEN: Happiness? Perhaps not, but they have the joys of an untroubled conscience.

MARTA: Some Dutch consciences are also untroubled, Stephen.

STEPHEN: Indeed there are. There are no kinder people in the world than you and yours, Aunt Marta.

(*Enter* BETJE, *carrying plates of cookies.*)

BETJE: Here, mother.

MARTA: Put them on the table, Betje. Place a silver goblet by the jug of wine on the side-table. Now if the English bring their children, you may sit on a stool with your knitting, but of course you will not speak.

(*Enter* JOHNSON *leading the way, followed by* ELDER MULLENS, HENRY RADCLIFFE, PETER SMALL, WILLIAM SANDERSON, ELIZABETH SANDERSON, MILES RUSSELL, DOROTHY RUSSELL, GEORGE HERFORD, HUMILITY HERFORD, PATIENCE SMALL, *and* ANN MULLENS. *There may be more Puritan parents and their children, if desired.*)

JONATHAN: Welcome, Brothers and Sisters. You all know my wife, Mevrouw Matthews.

ELDER MULLENS: God bless you, Mistress Matthews.

WILLIAM SANDERSON: Good day, Mistress Matthews.

HENRY RADCLIFFE (*taking* MARTA'S *hand and bowing over it, to her great embarrassment*): The day's greetings to you, Mistress Matthews.

JONATHAN: My wife, this is Mister Radcliffe, an English gentleman, who has brought back news from the Plymouth Colony.

MARTA (*courtesying*): You are welcome, Mynheer Radcliffe, as are all of you. My daughter and I will bring you tea. Will you find seats, please. (*Exeunt* MARTA *and* BETJE.)

ELDER MULLENS: Shall we offer prayer before we listen to our friend?

RADCLIFFE: My time is limited, Elder Mullens. I must hasten to Amsterdam, thence to England.

ELDER MULLENS: There is always time for converse with God.

(*The company stands, and* ELDER MULLENS *raises his hands.*)

ELDER MULLENS: Oh God, who hast guided thy children over perilous seas to a new country, who hast been with them in life, sickness, in danger from savage Indians, and even in death, guide us now in our deliberations. Make straight before us a path that shall lead us all to that far wilderness, where we may worship thee in freedom of spirit to thy glory and honor. Amen. (*All sit down.*)

ELDER MULLENS: Mister Radcliffe has much to tell us of the country to which one hundred of our brothers and sisters sailed in the Mayflower. Thirty-five more went forth on the ship "Fortune." Two other ships will soon venture across the ocean, and he is here to see how many of our congregation wish to secure a sailing from Leyden.

MILES RUSSELL: Many of us would go, but we have no money.

PETER SMALL: He who remains English in Holland does not gather riches.

ELDER MULLENS: Pastor Robinson, too ill to be with us today, suggests that we put together what money we can gather from our meagre savings, and contribute it toward the sailings of those chosen from our number to go to the new world. Shall we not give as freely as we can, and send the chosen ones on their way with prayer and hymns?

GEORGE HERFORD: I would like to hear more of that far country, Mister Radcliffe.

HENRY RADCLIFFE: Last November, the ship "Fortune" sailed into a blue bay. Only rocks and sand met our eyes. On nearer approach smoke showed curling from houses and soon figures on the shore waved and shouted a joyous welcome to us.

JONATHAN: Word has been received that many have died.

HENRY RADCLIFFE: More than half.

STEPHEN: What laid them low?

HENRY RADCLIFFE: Illness of one kind and another—sometimes it was fever and cough. Often they knew the nature but not the name of their complaint.

WILLIAM SANDERSON: Were none killed by Indians?

HENRY RADCLIFFE: They are friends with the strange looking savages.

PETER SMALL: We have just heard that John Carver died last year in April.

HENRY RADCLIFFE: And his wife, a gracious woman, followed in six weeks.

ELIZABETH SANDERSON: Captain Miles Standish's Rose is gone.

MILES RUSSELL: And Mister William Mullens, cousin to our elder, a man pious and well-deserving.

STEPHEN: Could not a doctor save them?

HENRY RADCLIFFE: Doctor Fuller did his best, but there were many ill, and the winter was bitter and food was scarce.

JONATHAN: Yet knowing these calamities, some of you are yearning to travel to that sad country.

WILLIAM SANDERSON: Some of us cannot betray our consciences.

JONATHAN: Betray? Mister William Sanderson, explain your words.

ELIZABETH SANDERSON: Oh, my husband, Mister Matthews is still our brother.

WILLIAM SANDERSON: He was our brother in Scrooby, and in the poverty-stricken months in Amsterdam, but here in Leyden he has grown rich and . . .

JONATHAN: I have become a Dutch citizen. I have married a Dutch wife, I share in a Dutch linen mill. I have money in a Dutch bank. My home is full of comforts, silver, and pewter. My nephew has defended his thesis and won his doctorate in a Dutch University. I . . .

ELDER MULLENS: Softly, softly Brother. Be not angry, and remember, William Sanderson, that Brother Jonathan Matthews' guilders have freely helped our church.

WILLIAM SANDERSON: But he goes to the Dutch church . . . when he goes.

JONATHAN: And why not? Did I not leave Scrooby that I might worship when and where I please.

WILLIAM SANDERSON: You left, you said at the time, as we all said, that you might have a free conscience.

JONATHAN (*angrily*): And I have it.

WILLIAM SANDERSON: You have a Dutch conscience.

ELDER MULLENS (*firmly*): Cease your chatter, William Sanderson. Stephen comes often to our services, and Brother Jonathan Matthews himself has welcomed us to his house when we could not meet in our own. Is this his reward, that you stir up strife?

PETER SMALL: Many a guilder has young Stephen dropped in the church bag.

JONATHAN: I wish he had contented himself with his aunt's church, for he has changed lately.

STEPHEN: For the better, I hope, my Uncle.

JONATHAN: No, for the worse. From a hearty, laughing student you have become a silent, stern man, and your many honors seem to mean nothing to you.

WILLIAM SANDERSON: His father and mother would rejoice. He is true to his English Puritan blood.

JONATHAN: Hold your hints of treachery, William Sanderson. Do you forget that English soldiers flung Stephen's mother and father into jail, where they died? Do you forget that those of English blood harried me and my wife Dorothy with such persecutions that her strength failed and she died? It was Dutch blood that gave Stephen and me new opportunity, that made us welcome to a new land and life. Why should I be ashamed of the Dutch guilders I have gathered, which put behind us forever years of poverty and want, which have made Stephen a university doctor and now give my wife health and happiness, my daughter her schooling, and all of us free consciences. Why, I ask you, should . . . ?

HENRY RADCLIFFE: Gentlemen, time presses, but before I go, I must tell you that after the distressing winter in New Plymouth there came a gentle spring and fair summer. The corn, the settlers planted, grew apace, wheat and fruits were plentiful, and so great was their gratitude to God that they held a feast of Thanksgiving to which their Indian friends were invited.

JONATHAN: Ah, they remembered the Dutch custom. It was in this land they learned of Thanksgiving feasts.

(*Enter* MARTA *and* BETJE *with trays containing cups of tea. Each one drinks tea and places the cup on the round table.* BETJE *passes the cookies and seed cakes. The empty trays are put on the side-table. When all have been served* MARTA *and* BETJE *sit, and the talk continues.*)

HENRY RADCLIFFE: Now, gentlemen, let me have the names of those who wish to embark on the next forth-sailing ship.

WILLIAM SANDERSON: My wife and I, four daughters, and two sons will go. We have suffered to save, and by selling our small possessions will have enough money for our passages.

MILES RUSSELL: My wife and I will go. But guilders are few, so we leave behind our son, and our daughter will keep house for him.

ELDER MULLENS: Pastor Robinson thinks I am needed here, for his health is not good. My daughter Ann will remain to care for her widowed father. (*Smiles at* ANN.)

HENRY RADCLIFFE: But your brother wishes to go?

ELDER MULLENS: Yes, my brother and his family of eight desire passage. Night and day we worry about the necessary money.

PETER SMALL: Myself, my wife, and her two brothers will go. A cousin is lending us passage money.

MILES RUSSELL: My sister with her husband and two children will go if we can find the wherewithall.

JONATHAN: In spite of angry words spoken this day under my roof, I will give to Elder Mullens three hundred guilders, and Pastor Robinson may decide toward whose passage they will go. The money is a thank-offering that my nephew has brought honor to his English blood and his Dutch university.

STEPHEN: Wait, Uncle Jonathan. Perchance you will not offer a thanksgiving when I have spoken.

JONATHAN: What say you, Stephen?

STEPHEN: Listen, Uncle Jonathan and Aunt Marta, and you, little Betje, and you brothers and sisters of the English church. At first I went to your services to hear again the speech of my parents. It is true they died under English persecution, and my heart rages when I think of their untimely deaths, and that of sweet Aunt Dorothy.

JONATHAN: It does well to rage, my nephew.

STEPHEN: Since I lost my parents, Uncle Jonathan and Aunt Marta have been father and mother to me.

(Continued on page 40)

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR NOVEMBER

*By Ethel L. Smither**

Thinking with the Leader

A special festival time like Thanksgiving can be both a liability and an asset in the developing religious life of children. It all depends upon what the adults with whom children share life make of it, what significance they lend to the experience.

Let us see wherein the liabilities are to be found. There is the danger of leading children to be thankful merely on a low religious plane. Food and drink, shelter and warmth are essentials, it is true, but man does not live by bread alone and the child may learn to be grateful for all these bounties from a Father's hand and yet make little progress in gratitude. We do not want to limit a child's expression of gratitude to that for material blessings only.

The teacher needs must protect the children from the commercialization which has caught all our special days in its whirlpools. The stores, realizing the emotional appeal of Thanksgiving, Christmas, St. Valentine's Day, Easter, and so on, leave no stone unturned to utilize this deep interest. The counters in our specialty stores are a grand medley of gewgaws and souvenirs of special days. We do not turn our backs on the gnarled witches and scary hob-goblins of Halloween before we are deluged with Thanksgiving turkeys, pumpkins, and Pilgrims. A child must think of Thanksgiving as something more than an occasion for a brave display of fancy crepe paper decorations and revels in a toy and gift shop.

Again Thanksgiving is only a legitimate observance for those who have been grateful and shown it by their "thanksgiving" all the year.

Yet there are distinct assets in special days also. When Thanksgiving comes as a climax of brave and friendly living it has real religious value. It lends meaning to what has gone before.

When children are led to show their thanksgiving by their practice of sharing as well as to voice their praise, they have been helped to find God truly.

Children may be led also to express thanks for spiritual gifts as well as for material ones. Robert Browning has said, "If you get simple beauty and naught else, you get about the best thing God invents," and children may be led to appreciate and express gratitude for beauty.

They may learn too to be genuinely thankful not only for mother and father care but for love and companionship, "for playmates and the joy they bring," for the happiness of having a little baby at home.

Suggested Emphases

(1) Thanking God for beautiful things

(2) The best way to say "Thank you."

(3) People who make us happy—father, mother, baby, sisters, brothers, playmates.

(4) People who make us happy—workers of the world. Those who keep us safe.

(These emphases may each be expanded into a full month's program.)

Activities That Induce Worship

1. Trips to enjoy the out of doors—making an exhibit of beautiful things found there—berries, seed-pods, leaves.

2. A study of certain pictures and picture posing.

3. Drawing or painting pictures of the things that make us happy.

4. Making a book of glad things. This may include the pictures they draw, the ones they select as expressing their feeling. Poems and stories may also be included. Prayers may be added. There should be a progressive investigation through which the children become conscious of the things that make them glad.

5. Activities which give them a chance to learn that real praise is shown through living and loving and that words of thankfulness have little meaning unless they are used to describe thankful, cooperative living and giving.

Materials

PICTURES

1. Small pictures may be cut from magazines to stimulate the investigation of causes of gratitude.

2. Tarrant—"Catching Happy Months"—to be used with the program, "Thanking God for Beautiful Things."

3. "The Angelus." If this is used read page 18 of *Pleasure From Pictures* Bailey, American Library Association, in order better to understand the picture. Gounod's "L' Angelus" as arranged by Mrs. Crosby Adams, *Worship Songs for Sunday School and Home*—Primaries and "The Angelus," Menefee, *Child Stories From The Masters* may be used.

4. Von Bremen, "Little Brother," Horace K. Turner picture, will lend itself to a picture study on the joy of family life.

SONGS AND MUSIC

"The Summer Days Are Ended," *Worship and Conduct Songs*, Shields. Use this as your key song as it brings in so many of the values of fellowship and beauty.

"The Children's Thanksgiving Hymn," stanza 1, *Songs for Little People*.

"All Things Bright and Beautiful"—printed in April *Journal*, page 31, also found in many song books.

"Can a Little Child Like Me?" stanzas 2 and 3.

"The Lord Hath Done Great Things For Us," *Melodies*, Leyda Publishing Company.

POEMS

"We Thank Thee," Emerson.

"A Good Thanksgiving," Douglas

"All Who Work," Watts

"In October"

There's not an earthly artist,
With all his paints and brushes,
Can put into a picture
The color of these bushes,
The beauty of these branches,
The blueness of this sky.
No painters ever do it
However hard they try.
Only the first great Artist,
The God who made us all,
Knows how to make this color
Each lovely, shining fall!

—NANCY BYRD TURNER.
Used by permission of the Methodist Book Concern.

BIBLE VERSES

I will sing unto the Lord as long as I live.

The Lord hath done great things for us whereof we are glad.

Serve the Lord with gladness and come before his presence with singing.

STORIES

"The Angelus," see above.

"The King's Thanksgiving," *Tell Me Another Story*, Bailey.

"The Little Blind Princess," Course II, Part 3, Session 33, page 339 Closely Graded Church School Lessons, The Graded Press.

"David's Song of Praise," Course III, Part 1, Session 3, Closely Graded Church School Lessons—The Graded Press.

"A Thanksgiving Party"*

Sometimes Mrs. Todd gave parties for the children who lived in her street. Mrs. Todd scrubbed floors for a living, so she did not have much money. But that did not matter. She had love in her heart, and everybody knows that is what makes nice parties.

Teresa lived near Mrs. Todd and she was always invited to the parties. One day Emily heard Teresa telling Miss Dorothy about one of Mrs. Todd's parties. Miss Dorothy was their teacher in Sunday school.

"We had tapioca at the party," said Teresa.

"With whipped cream?" asked Emily.

"No, just tapioca," Teresa said.

When Emily went home she told her mother about it. "I never did eat tapioca without whipped cream, did you, mother?" she asked.

"Yes," mother answered. "Sometimes people have money enough to buy tapioca, but not enough to buy whipped cream. It would be nice if Mrs. Todd had whipped cream some time for her party. Some day you and I shall go to see her about it."

Emily's mother called up Miss Dorothy and found out where Mrs. Todd lived. Then one day she and Emily went to see Mrs. Todd. The stairs leading to the place where Mrs. Todd lived were long and steep and dark. At the top mother knocked on the door, and Emily held fast to her hand. Mrs. Todd opened the door. She had a smiling, kindly face.

"Come in," she said to Emily and her mother.

Her whole house was just one room. It was a big room, and in it were Mrs. Todd's bed and a stove and a table and two chairs. Mrs. Todd invited Emily and her mother to sit in the chairs, and she stood and smiled at them. Mother told her she had heard about her parties for the children.

"It is very kind and good of you to take all that trouble for the children who live in this street."

"I have a good time, too," said Mrs. Todd.

Emily's mother smiled, too, and said, "I thought perhaps you would let us share that good time with you. Emily and I should like to help you have a Thanksgiving party for the children."

"Now, wouldn't that be fine?" said Mrs. Todd.

The day before Thanksgiving Emily and her mother went to market together to buy things for the party. Emily carried the basket.

In the afternoon they drove to Mrs. Todd's. In the car were two big baskets filled with good things.

Teresa was at the party and her little brother was with her. There were nine children besides Emily. Their eyes shone when they saw their plates filled with chicken and mashed potatoes and spinach. There were also apples and oranges, and tapioca with whipped cream for dessert!

Before they ate they bowed their heads and Emily said, "Thank you, heavenly Father, for this good food. Thank you for kind people like Mrs. Todd. Amen."

Suggested Procedure—Thanking God For Beautiful Things

IN PREPARATION

During the week, or early Sunday morning if you have an expanded session, take the children out and let them enjoy the beauty of some autumn spot. Lead them to collect specimen to bring back.

When they return suggest that they draw, paint, write a story or a poem or find a picture or learn a song ("The Summer Days Are Ended") about the out of doors.

If this plan is impractical, let the group look at beautiful pictures or suggest that they draw pictures or write a poem about

---

* Associate Editor, Sunday School Publications. Methodist Episcopal Church, Cincinnati, Ohio.

* By Caroline Kellogg. Used by permission of the Methodist Book Concern.

some beautiful places they have seen during the week. Another group may gather about the piano and be singing the song "The Summer Days Are Ended." Still another group may be looking at pictures which illustrate this song.

CALL TO WORSHIP: The Lord hath done great things for us whereof we are glad.

SONG: "All Things Bright and Beautiful"

PICTURE: Show, "Catching Happy Months" by Tarrant. What are these children doing? Have you ever tried to catch the autumn leaves as the bright leaves floated above your head on a crisp November day? Wasn't it fun? What else have you done with the leaves? Let the children tell. (Tell how some children have raked the leaves into piles and played Jack Be Nimble over the piles.) Perhaps you would like to play this game. (Name a time when it could be played.)

The trees are beautiful in the early springtime when the little green leaves are just coming out and some of them are heavy with beautiful pink and white blossoms. They are beautiful in the summer when the leaves are full and green and some trees are heavy with flowers or fruit. Then God makes them very beautiful in the fall when the cold comes and the leaves change their colors and float down to the earth. We are sorry to see the leaves go but then if they stayed on the trees, the weight of the snow and ice clinging to them would break the trees to pieces.

Let us look at the picture again. Find out how the children in the picture are enjoying the autumn leaves. Do these children look happy to you? It makes me happy to see the beautiful things God has made in the fall. Quote the poem "In October." Shall we thank God for all the beautiful things we see around us?

PRAYER: Dear God, we thank you for spring and summer, for winter and fall. You have made everything beautiful. Each season is lovely. It makes us glad that we have eyes to see the beauties of the world. Amen.

SONG: "The Summer Days Are Ended."

NOVEMBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Florence M. Hostetter**

An Order of Worship for the Month

THEME FOR THE MONTH: *We Give Thee Thanks*

QUIET MUSIC: "Come, Ye Thankful People, Come" (Tune, Windsor).

CALL TO WORSHIP:

Leader: Let us give thanks unto the Lord
For he is good.
Response: Enter into his gates with thanksgiving,
And into his courts with praise;
Be thankful unto him, and bless his name.
For the Lord is good.
(*See accompanying music*)
Leader: Praise ye the Lord.
For it is good to sing praises unto our God;
For it is pleasant, and praise is comely.
Response: We praise thee, O God;
We acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting. Amen.

PRAYER (*In unison*):

I will give thanks unto thy name, O Heavenly Father, for thy loving kindness and thy truth. Wonderful are thy works and that my soul knoweth right well. How precious also are thy thoughts unto me, O God! If I should count them they are more in number than the sand. When I awake I am still with thee.

Prayer Response: (Tune, Felix.)
Still, still with thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with thee.

RESPONSIVE READING:

Leader: I will sing unto the Lord as long as I live:
I will sing praise to my God while I have my being.
Response: My meditation of him shall be sweet:
I will be glad in the Lord.

Leader: Great is our Lord, and mighty in power;
Response: Who covereth the heavens with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
All: He giveth to the beast his food,
And to the young ravens which cry.
He maketh peace in thy borders:
He filleth thee with the finest of the wheat.
He giveth snow like wool;
He scattereth the hoar-frost like ashes.
He casteth forth his ice like morsels:
Leader: Who can stand before his cold?
Response: He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.
Praise ye the Lord.

HYMN: "Praise to God and Thanks We Bring" (Tune Windsor).

SPECIAL FEATURE: (See Special Materials.)

HYMN: "O Lord of Heaven and Earth and Sea" (Tune, Almsgiving).

OFFERING SERVICE:

Leader: Let us put our love not into words or into talk but into deeds, and make it real.
Response: Because we love Thee and Thy work,
Our offering now we make;
Be pleased to use it as Thine own,
We ask for Jesus' sake. Amen.

All: Praise God from whom all blessings flow;
Praise him, all creatures below;
Praise him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost. Amen.

Special Materials

November 1

THEME: "*We Give Thee Thanks for Beauty*"

STORY: "The Golden Purse and the Seeing Eyes" From *The Children's Story Garden*, Broomell (J. B. Lippincott)

HYMNS: "O God, I Thank Thee for Each Sight"
"Now Sing We a Song for the Harvest" especially the following stanza:

"And thanks for the harvest of beauty,
For that which the hands cannot hold;
The harvest, eyes only can gather,
And only our hearts can enfold.

"For beauties in the world below,
For skies above with sunset glow,
For all thy bounty doth bestow—
Dear Lord, we thank thee now.

"For ears that hear, and eyes that see
Thy touch on every rustling tree,
For minds alert to learn of thee—
Dear Lord, we thank thee now. Amen."
C. C. JONES
(Tune, Elmhurst)

November 8

THEME: "*We Give Thee Thanks for Peace.*"

When children's friendships are world wide,
New ages will be glorified.
Let child love child, and war will cease,
Disarm the hearts for that is peace.

STORY: "How Richard Rush Had His Chance" From *Through the Gateway*, Boeckel. (MacMillan Co.)

SONG:

Let our hearts be always friendly
With all children far and near,
Tho we see them not, we love them,
They to us are always dear.
We will send our loving message
'Round the world, and never cease,
We will join our hearts together
In an everlasting peace.
—From *Herald of Peace.*

(Tune, "Hail, Thou Once Despised Jesus.")

HYMN: "For Peace and for Plenty"

November 15

THEME: "*We Give Thee Thanks for Home and Friends*"

STORY: "The Thankful Heart," *Building a Christian Character*, Carrier and Clowes. (Richard R. Smith.)

PRAYER-POEM: "Bless My Home"

Dear God, teach me the meaning of
The sacred name of home,
For it is where the first and best
Of your dear blessings come.
Within the doors of home we learn
How best to serve and live;
Its lessons guide us into life
And all life has to give.

God loves this happy home of ours
And all who dwell therein.
He shields us from the pain of fear,
And shadow of all sin.
God makes our home a house of joy,
Where love and peace are given;
It is the dearest place on earth,
The nearest place to heaven. Amen.
JOHN MARTIN

HYMNS: "Now Thank We All Our God" (Tune Nun Danket.) "For the Beauty of the Earth" (third stanza) "The Beautiful Bright Sunshine" (second stanza.)

November 22

THEME: "*We Give Thee Thanks for Harvests*"

STORIES: "The Feast of the Ingathering" or "God's Harvest Gifts" From *All-the-Year Stories* edited by Elsie Spriggs. (Fleming H. Revell)

HYMN: "We Plough the Fields and Scatter"

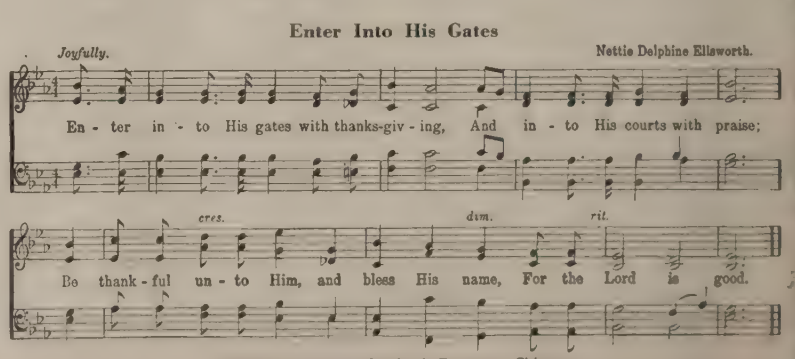
November 29

THEME: "*We Give Thee Thanks for Enough to Share*"

STORIES: "The Four Lost Words" (See below)
"An Olive Harvest in Palestine" from *All-the-Year Stories*, Spriggs.

HYMN: "When Thy Heart with Joy O'erflowing"

Enter Into His Gates


Joyfully.
Nettie Delphine Ellsworth.
En - ter in - to His gates with thanks-giv - ing, And in - to His courts with praise;
cres.
dim.
rit.
Be thank - ful un - to Him, and bless His name, For the Lord is good.

Copyright, 1907, by Leyda & Burgener, Chicago.
From *Junior Hymns and Carols.* Used by permission of the Leyda Publishing Co., Wapello, Iowa.

* Instructor, Schauffler School, Lakewood, Ohio.

'OEM:

"Not what we give, but what we share,
For the gift without the giver is bare,
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."
—LOWELL

"The Better Prayer"

"I thank Thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed;
I thank Thee much for bread to live,
I thank Thee more for bread to give.

I thank Thee, Lord, for snug thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn:
I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare,
Yet dearer is the love I share."
ROBERT DAVIS

"THE FOUR LOST WORDS"

Once upon a time there was a rich and kind master who had a good and faithful servant. The Master loved the servant and the servant loved the Master. For many years he had served him well.

At last it came time for the Old Master to die. He called his servant to his bedside, and said: "I wish to give you a parting gift. After I die you will want to travel around the world, and you will need many things for your journey; I have put all that you need in this magic bag, he said. In it there are food, drink, clothing and great joys, and everything else that you will need.

"Oh Master," said the servant, "how can I ever thank you for such a great gift!"

"I will give you something else, too," said the Master. "I will give you four magic words. I have written them on a piece of paper and put them in the bag. I will also whisper them in your ear. Do not lose them or forget them. As long as you remember them, your bag will stay full."

The servant bent closer, and the Master whispered the magic words in his ear.

"Do not lose them," he said.

Then, soon after, the Master died, and the servant set out on his journey. He traveled all over the world where it was hot and where it was cold. And he always found in his bag the things he needed. He always kept the four magic words in his heart, and the bag was always full.

As he journeyed on, year after year, he began to think less and less about the magic words. Some days he didn't even think of them at all. And at last he even forgot the words, the bag became lighter and was not nearly so full as it had been.

One day as he was going down a steep hill, he slipped and fell. When he picked his bag up, there were only a few things left in it.

"Never mind," he said, "I will say the magic words and it will be full again." But when he went to say them, he couldn't remember them. He had forgotten them. Even the slip of paper with them on had been lost when he fell.

What should he do! His bag was nearly empty. The magic words were gone. What was he to do.

He went on until he came to a town. He heard that a wise man lived there, so he went to him and told him his story. And then he said, "Mr. Wiseman, can you tell me the four magic words?"

"Certainly," said the wiseman. "They are, *'I wish I had.'* "

The servant thanked him and went out where he could be alone. He sat down on the steps of a big building, and said the words that the Wiseman told him to say.

"I wish I had, I wish I had
I wish I had as much
As all my friends and neighbors have
Of health and wealth and such."

When he finished, he looked down and his bag was just as empty as it had been before.

There was another wiseman in the town and so he went to him.

"Mr. Wiseman," he said, "can you tell me my four magic words?"

"Certainly," said the Wiseman. "They are *'Give me some more.'* " The servant thanked him, and went out and sat down on the steps of the building again. He said the words the wiseman had given him.

"Give me some more, Give me some more,
Give me some more, much more—
O fill my bag of blessings up
As full as it was before."

Then he looked down again, but his bag was as empty as it was before. He got up, flung his bag over his shoulder and started down the street. As he walked along, he met two children who were shivering with cold and crying with hunger. The traveler felt sorry for them. How he wished his bag were still full. There was still a little in it. He could give something. He put his hand in his bag, and pulled out what was left, and gave it to the children. A little to eat and a little to wear.

How happy the children were; how thankful they looked! And the servant was happy, too. How glad he was that he had a little left to share. As he turned around, he saw that he was standing near an old gray church. He knelt down on the steps and bowed his head, and said,

"I thank thee Lord, I thank thee Lord
I thank thee Lord once more
For all the blessings in my bag,
O Lord how great a store."

And as he prayed, he remembered that these were the magic words, *"I thank thee Lord."* They were the words the master had given him. He had found them again. As he picked up his bag, he saw that it was full to the brim. As long as he remembered to be thankful for what he had, his bag would never be empty.

Adapted by Myrtle Milford from "The Four Lost Words" in *Queery Queer,* JAY T. STOCKING

NOVEMBER WORSHIP SUGGESTIONS FOR LEADERS OF YOUTH

*By Z. B. Edworthy**

GENERAL AIM: To develop a love for peace that will outlaw war in the hearts and lives of youth.

GENERAL THEME: *"That They May All Be One."*

The First General World Disarmament Conference will begin early in February, 1932. For five years a Commission has worked to outline a plan which will be used as a basis for this general conference.

Peace agencies throughout the world have been striving to get the masses of people to arouse themselves to the great significance of this Disarmament Conference, that they might bring pressure to bear on their respective governments to take a decided stand for reduction of war measures and military activities of all kinds.

Whatever progress is made in the thinking of organized governments during these next few years will have to be carried on toward enriched realization by those who are the youth of today. As Pentecost was the first "Peace Conference" with world-wide significance, from which went messengers with the "good news of peace" to all peoples, so may the youth of today be inspired to go forth with a message and vision of a world ruled by love. It is high time for the church to study peace and inspire youth to become aggressive workers for peace. Paul's guiding principle, "make love your aim" must always be the slogan of positive Christianity.

In the suggestions for worship programs for youth which follow, there is an effort to provide a sequence from Sunday to Sunday which will develop attitudes and knowledge in respect to peace in the individual's own inner life, in his home relations, in his community and city experience, in his national feeling and expression, and in the world-wide area of his thoughts and emotions.

So far as possible, the hymns, tunes, and other materials not provided in full, are such as may be found in the resources within the average small church school or pastor's study. In order to make most practical use of these programs, there are alternate materials suggested where materials are drawn from some of the newer hymnals that have not yet come into church schools in general.

Further aids for leaders desiring to help youth in planning worship services, discussions, and projects in world peace may be secured by writing to The National Council For The Prevention Of War, 532 Seventeenth St., N. W., Washington, D. C. At small cost, posters, pageants, discussion outlines and project suggestions may be secured which will provide rich source materials. The United Society of Christian Endeavor, Boston, Massachusetts, publishes a booklet *Adventuring in World Cooperation.* Many of the denominations are now able to supply elective units dealing with war and peace, "Thinking It Through" published by the Methodist Book Concern, Cincinnati, Ohio, is one of such units. Other helpful materials may be secured from the Committee on Militarism in Education, 387 Bible House, Astor Place, New York City.

It is most important that all who have special parts in worship services go over them, rehearsing until smoothness is secured. The beauty and effectiveness of prose or poetry is entirely lost through rapid reading that does not observe punctuation and bring out clear interpretation. Leaders of youth may add much to the effectiveness of these programs by a few minutes of coaching with help in reading and interpretation.

November 1

THEME: *"At Peace With Myself"*

INSTRUMENTAL: "Largo," New World Symphony, Dvorak, or "Take Time to be Holy."

CALL TO WORSHIP:

Leader: God is our refuge and strength,
A very present help in trouble.
O send out thy light and thy truth
And let them lead me,
Let them lead me unto thy Holy Hill
And to thy tabernacles;
Then will I go unto the altar of God,
My exceeding joy. I will praise thee my God.
Why art thou disquieted within me?
Hope thou in God, He is thy Lord,
Reverence thou Him.

Unison Response (As a Prayer or the entire hymn may be sung softly and prayerfully):
Dear Lord and Father of Mankind,
Forgive our fev'rish ways;
Reclothe us in our rightful mind;
In purer lives thy service find
In deeper reverence, praise.—A-men.

SCRIPTURE READING: Psalm 119: 9-16 (Use Moffatt translation if available)

HYMN: "God Who Touchest Earth With Beauty," (Alternate hymn, "I Would Be True.")

READING:

As in that child-world's early year,
Each after age has striven
By music, incense, vigils dread
And trance, to bring the skies more near,
Or lift men up to heaven.

With that deep hush subduing all
Our words and works that drown
The tender whisper of thy call,
As noiseless let thy blessing fall
As fell thy manna down.

Drop thy still dews of quietness,
'Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of our peace.—(From "The Brewing of the Soma, J. G. Whittier.)

PRAYER (by leader):

This shou'd be a prayer for a growing love for goodness, beauty and truth; the following lines may be used in it:

God Grant us wisdom in these coming days,
And eyes unsealed that we clear visions see
Of that new world that He would have us build,
To life's ennoblement, and His high ministry.
—JOHN OXENHAM.

HYMN: "Take Time To Be Holy" or "Take My Life and Let It Be."

STORY: "The Beautiful Face." (*More Fireside Stories For Girls in Their Teens,* Eggleston.)

MEDITATION: "The peace within." (While the leader or some one prepared for the part, reads impressively the words of the

* Director of Young People's Work and Leadership Training, West Virginia Council of Religious Education, Charleston, W. Va.

hymn "Holy Ghost, With Light Divine," the assembly should be in prayerful meditation. Soft music may accompany the reading to make it recitative.)

INSTRUMENTAL: "Sweet Peace the Gift of God's Love." (Assembly continues in meditation while this tune is played through softly, at the conclusion of which the leader pronounces the benediction.)

BENEDICTION: Arise and go in peace, and may you walk in the love of God the Father and with Jesus as your loving Counselor and Friend who will lead you in paths of fellowship and Love—A-men.

November 8

THEME: *"Peace In Our Homes"*

INSTRUMENTAL: "Home, Sweet Home" (The last strains should be played softly and followed by playing the Doxology through once, softy, at the close of which the audience stands and sings:

HYMN: Doxology.

PRAYER: (By leader or one of group prepared to voice gratitude for Christian homes and petition for guidance in living joyously and peacefully in our homes.)

HYMN: "For the Beauty of the Earth" or "By Cool Siloam's Shady Rill" verses 1, 2, 5, 6.

READING: "The Home of Strife" II Timothy 3: 1-7 (Use Moffatt Translation if available.)

READING: "The Home of Peace" ("O Happy Home," may be found in most church hymnals.)

HYMN: "There is Beauty All Around."

STORY: The story of the home life of a leader in the early history of your own denomination, or a story of home life of some other great character.

BENEDICTION THOUGHT:

Leader:
As we grow older we look back upon the days we spent in our homes as the happiest and most peaceful years of our lives. Let us all strive to live peacefully in our homes, and remember that:

In hearts too young for enmity
There lies a way to make men free.
When children's friendships are world wide
New ages will be glorified.
Let child love child and strife will cease;
Disarm the heart, for that is Peace.

BENEDICTION: O God bless all the homes of the world; may Jesus' message of love come and abide in them and bring them peace. A-men.

November 15

THEME: *"A City Foursquare"*

INSTRUMENTAL: "America the Beautiful"

CALL TO WORSHIP:

Leader:
How good and how pleasant it is for brethren to dwell together in unity.
Our feet are standing within thy gates O Jerusalem, that art builded as a city that is compact together, whither the tribes go up to give thanks unto the name of the Lord.
Peace be within thy walls.—For my brethren and companion's sake, I will now say:
Peace be within thee, for the sake of the house of the Lord our God, I will seek thy good.

HYMN: "Jesus Calls Us O'er the Tumult"

RESPONSIVE READINGS:

Leader: Years ago Jesus looked upon a great city and wept because his Spirit of Peace did not dwell there. Jesus is looking upon our city (or community) today seeking to come in to bring us peace. Let us bid him enter.

First Spokesman:
"Lift up your heads, ye mighty gates,
Behold the King of Glory waits;
The King of Kings is drawing near,
The Saviour of the world is here.

O blest the land, the city blest,
Where Christ the Ruler is confessed!
O happy hearts and happy homes,
To whom this King in triumph comes!
Fling wide the portals of your heart;
Make it a temple set apart
From earthly use for heaven's employ,
Adorned with prayer and love and joy.

So come, my Sovereign; enter in,
Let new and nobler life begin;
Thy Holy Spirit guide us on
Until our glorious goal is won."
—GEORGE WEISSEL

Leader: Some cities in the past, became very large, but today are in ruins. Tell us what makes a city truly great?

Second Spokesman:
"The fathers built this city
In ages long ago
And busy in its busy streets,
They hurried to and fro;
The children played around them
And sang the songs of yore,
Till, one by one, they fell asleep,
To work and play no more.

Yet still the city standeth,
A hive of toiling men,
And mother's love makes happy home
For children now as then;
O God of ages, help us
Such citizens to be
That children's children here may sing
The songs of liberty.

Let all the people praise Thee;
Give all Thy saving health,
Or vain the laborer's strong right arm
And vain the merchant's wealth.
Send forth Thy light to banish
The shadows and the shame,
Till all the civic virtues shine
Around our city's name.

A commonwealth of brothers,
United, great and small,
Upon our banner blazoned be
The charter, "Each for All"!
Nor let us cease from labor,
But strive with one accord,
Until this city is become
The city of the Lord.
—WILLIAM G. TARRANT

Leader: For Christ to enter and rule in our city (or community), we must help to make it a place where Christian Ideals are cherished in every heart.

Third Spokesman:
"Hail the glorious golden city,
Pictured by the seers of old!
Everlasting light shines o'er it,
Wondrous tales of it are told:
Only righteous men and women
Dwell within its gleaming wall;
Wrong is banished from its borders,
Justice reigns supreme o'er all.

We are builders of that city;
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building stones;
Whether humble or exalted,
All are called to task divine;
All must aid alike to carry
Forward one sublime design.

And the work that we have builded,
Oft with bleeding hands and tears,
Oft in error, oft in anguish,
Will not perish with the years:
It will live and shine transfigured
In the final reign of right;
It will pass into the splendors
Of the City of the Light.
—FELIX ADLER

HYMN: "Forward Through the Ages." (Alternate hymns: "O Master, Let Me Walk With Thee" or "O Master Workman of the Race.)

PRAYER (*By leader or in unison*):

O God, help us to have a vision of a City Beautiful; a city whose rulers are just and righteous; a city in which all people obey the law; a city in which fathers and mothers provide wholesome institutions teaching boys and girls to live right and to grow up into noble citizens. With this vision, O God, we pray for knowledge of how to seek each other's good. May we be always considerate of public laws and property; may we respect our schools and churches and their teachers. May we be always fair and peaceful in our homes, on the playground and in the streets. O God, help us to keep before us always, the vision of The City Foursquare: A city with foundations of faith in God, loyalty to truth, reverence for our bodies, and goodwill to our fellowmen. May these foundation virtues be so beautiful to us that we shall build our lives upon them and so help to rear up cities of foursquare blessedness wherever we may spend our days. These cherished hopes we seek from thee O God for thy Kingdom's sake. Amen.

MEDITATION: All continue in prayerful meditation while music is played, "How Firm a Foundation." The musician should be practised to interpret the mood of the occasion. At the close of the music the leader pronounces the benediction.

BENEDICTION:

Father, hear us as we pray
For our cities here today;
Peaceful, lovely, may they be
Dedicated, Lord to thee. Amen.

November 22

THEME: *"Peace On All The Earth."*

INSTRUMENTAL: "O Day of Rest and Gladness."

CALL TO PRAYER:

Leader: O praise the Lord, all ye nations, Praise him ye peoples, for his loving kindness is great toward us.
O give thanks unto the Lord for he is good: Let us call upon his name in prayer.

PRAYER: The Lord's Prayer.

SCRIPTURE READING: Romans 12: 9-21 (Use Moffatt Translation if available.)

HYMN: "We've a Story to Tell to the Nations"

READING (*By leader or other one prepared*): "America First," by Bishop Oldham (Printed in the September *Journal*, page 34.)

HYMNIC RESPONSE: "God Bless Our Native Land" or "America."

LEADER:

Since the beginning of this century all the nations of the world are realizing, as never before, that nations do not live unto themselves. All nations have an interest in and responsibility to each other. All people are influenced by the people of other races in industry, wealth, morals, ideals, joys and sorrows. The world must learn to live together in peace. In America, we have yet to learn the awful toll of war in property, money and human life and happiness. Our government is still paying old war debts and our children's children will have to help to pay America's share in the world war. The blundering sins of fathers with pagan ideals are visited upon their children generation after generation.

War was outlawed in the teachings of Jesus two thousand years ago, yet today our nations are still afraid to reduce armaments and deliberately work for peace.

On Flanders field the youth of many nations cried out:
"Who goes there in the night,
Across the storm swept plain?"
The answer came and comes forever:
"We are the ghosts of a valiant war,
A million murdered men."

RESPONSE (*By one of group*):

Today our hearts beat high with loyalty to Christ as we join the crusade for peace, and as we see the youth of other nations marshalling themselves for peace, we cry:
"Who goes there across the sun-swept plain?"
The answer rings with purpose true:
"We are the hosts of youth who swear;
It shall not be again."

HYMN: "Fling Out the Banner, Let it Float" or "From Age to Age They Gather"

BENEDICTION:

Dear Father in heaven, as we close our service of worship, help us to keep our high resolves and purposes to live peacefully. May all nations settle their disputes by peaceful means and never again make war one with another. Help us to have a real share in getting all people to live as neighbors together. This we ask in Jesus' name. Amen.

November 29

THEME: *"Our God a God of Peace"*

INSTRUMENTAL: "Hark, the Herald Angels Sing"

PROLOGUE:

Leader:
For ages men believed that their God was a God of war, commanding them to wage war and leading them into battle. Even in the great world war, both sides claimed that God was with them. The church of Jesus Christ in the past has taken up war activities, little realizing that such policies were opposed to the spirit of Jesus. In the middle ages men of the church formed in battle array to go on crusades to find the Holy Grail and to wrest Palestine from non-Christian peoples. After many failures in such crusades, the youth of central Europe started a crusade, believing that if they marched to the Holy Land, the appeal of their faith and youthful hope would be rewarded with finding the Holy Grail and release of the Holy Land to Christian nations. Bands of youth marched from town to town carrying the Christian flag and singing as their recruiting song, "Fairest Lord Jesus." Today, youth sing this same song with new meaning and higher purpose—the purpose to experience his love and peace within their own lives and to extend brotherhood throughout the earth.

HYMN: "Fairest Lord Jesus."

(A Christian flag may be carried in and placed on a standard at front, as the music to this hymn is played through.)

SALUTE TO THE CHRISTIAN FLAG: (At close of singing the hymn, all remain standing and give the salute to the Christian flag.)

"I pledge allegiance to the Christian Flag, and to the Saviour for whose kingdom it stands—one brotherhood uniting all mankind in service and love."

SCRIPTURE READING: Isaiah 55: 3-13; 11: 6; 12: 1-5.

LEADER: "God's Quest"

Youth, O youth, can I reach you,
Can I speak and make you hear,
Can I open your eyes to see me,
Can my presence draw you near?
Is there a prophet among you,
One with a heart to know?
I will grant my peace unto him,
He shall help my Kingdom grow.
For I, the God the Father,
The Quest, the Final Goal,
Still search for a prophet among you,
To speak my Peace in his soul.

UNISON PRAYER:

We thank thee O God that thou are a God of love, calling us to love thee and to love each other. We hear thy call O God; thy voice speaks to us from the starry skies with the music of the spheres. We hear thy call O God; thy voice speaks to us in the harmony of universal laws that govern material things. We hear thy call O God; thy voice speaks to us in the history of mankind where we see thy loving hand leading all men into closer fellowship and peace. We hear thy call O God; thy voice speaks to us in the thrill within us as we share thy love with others. We thank thee O God for loving us and for sending Jesus to show us how to be kind one to another. May we be prophets who see thee as a God of love. May we work with thee to free men and nations from hatred and war, until thy peace shall reign in the hearts of all people. Amen.

HYMN: "Teach Me O Lord Thy Holy Way" (or "O Love That Will Not Let Me Go.")

READING: "God's Signpost"

See there!—God's signpost, standing at the ways
Which every man of his free will must go,—
Up the steep hill, or down the winding ways,—
One or the other every man must go.
He forces no man,—each must choose his way,
And as he chooses, so the end will be;
One went in front to point the Perfect Way,
Who follows fears not what the end will be.
—JOHN OXENHAM

HYMN: "Follow the Gleam"

BENEDICTION:

Father bless us as we part,
Grant us peace that makes us free,
Strengthen every trusting heart
With the love that comes from thee—Amen
—Z. B. E.

What Young People Can Do to Make the Eighteenth Amendment Secure

*By J. Gordon Howard**

The first era since the passing of the Eighteenth Amendment is over. We might call that the Era of Force when all the forces of the government, of the churches, and of public opinion, were directed toward stamping out a business which by due process of law was declared to be illegal.

We have now entered the second era since Prohibition, the Era of Education. To be sure certain agencies must continue the use of force in dealing with violators of the law, but the major task before those who believe in the outlawing of the liquor traffic is to get the facts concerning the evils of alcohol before the United States public.

Since the passing of the Eighteenth Amendment in the year 1918, a whole generation of young people have come up through the high schools and colleges, and have had no systematic study of the evils of alcohol as a beverage. These young people have seen the so-called "wet" arguments presented in the public press; they have heard Prohibition ridiculed on the stage; they have seen open drinking taken as a matter of course in the movies; they have listened to adults who vote dry but drink wet; in short, modern youth have been sinned against in that they have had no opportunity to secure a complete picture of the Prohibition problem.

We must not confuse the Era of Education with sentimentalism or an impassioned denunciation of all who disagree with Prohibition. The Era of Education must confine itself largely to facts, accurate facts, concerning the relative merits and demerits of alcohol as a beverage, and concerning the relative success or failure of Prohibition enforcement and present conditions over the country as a whole.

The local church had very little it could do directly during the Era of Force. But in this Era of Education the local church means everything. It can do more than any other agency, except the public school, to disseminate trustworthy information. The local leader holds the key to the situation in this Era of Education. Below are a few hints for leaders in local churches. These suggestions are just a starting point from which resourceful leaders will go far into the movement to give American youth the truth about alcohol.

1. A series of lessons in the Sunday school on the evils of strong drink. Not just an occasional temperance lesson, but a series, one Sunday after another, for a month, or for a whole quarter. The cumulative effect will be tremendous.

2. A series of discussions in the young people's society for a series of weeks. Whenever possible bring in experts to present accurate facts. "Experts" must be chosen with care, and after consultation with the pastor and others in a position to know. Write to your denominational, state, or international young people's headquarters for information.

3. Plan a church or community exhibit with graphs, charts, pictures, quotations. Offer a prize for the young person preparing the most effective Prohibition poster.

4. Cooperate with the pastor and other local leaders in at least one mid-week congregational meeting before election day when general consideration can be given to the Prohibition problem as it effects the members of the local church.

5. Collect a library of pamphlets, plays, books, posters on Prohibition. Make these available for superintendents and teachers in planning special class periods and other programs. (See the sources of information given in No. 8 below.)

6. Secure as much cooperation as possible with the public schools touched by the constituency of the church, and cooperate in the distribution of appropriate literature, the study of authoritative text-books, and the conducting of public assemblies through all of which accurate information concerning the dangers of alcohol as a beverage can be presented.

7. An extensive series of young people's conferences in the interests of Prohibition will be held from coast to coast during the fall of 1931. These will be under the auspices of several worthy agencies, and will deserve the hearty cooperation of every local church. It will pay every church to send young people a long way to attend one of these great Prohibition assemblies of youth for a day.

8. The following are sources from which information or literature, or both, can be secured relative to Prohibition:

The Alcohol Information Committee, 150 Fifth Ave., New York.

Citizens Committee of One Thousand, 100 Fifth Ave., New York.

Department of Justice, Bureau of Prohibition, Washington, D. C.

Anti-Saloon League of America, Westerville, Ohio. (Most state capitals and many other cities have a local office of the Anti-Saloon League from which information can be secured.)

Methodist Board of Temperance, Prohibition, and Public Morals, 100 Maryland Ave., N. E., Washington, D. C.

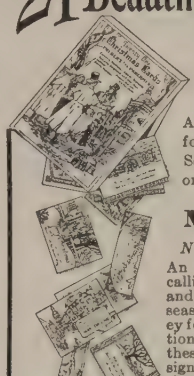
Your own denominational temperance board or young people's headquarters will be glad to give information or direct you to reliable sources.

Interdenominational agencies (and state and county affiliated organizations) such as the International Council of Religious Education, 22nd floor, 203 N. Wabash Ave., Chicago, Ill., and International Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass.

A list of plays presenting phases of temperance, prohibition, and citizenship, can be secured from the Methodist Board of Temperance, Prohibition, and Public Morals mentioned above.

* Director of Young People's Work, The Board of Christian Education, United Brethren in Christ, Dayton, Ohio.

21 Beautiful Christmas Cards in Box



A seasonable opportunity for Churches . . Sunday Schools . . Bible Classes or Individuals to

Make Money

No Experience Necessary

An hour or two each night calling on friends, neighbors and others at the Yuletide season will bring extra money for your church organization. People readily buy these attractive cards. Designs and sentiments are timely and well selected. 21 assorted cards retail for $1.00. Every card large in size, envelopes tissue lined. A real value-giving assortment.

Wholesale Prices

Less than 25 boxes, 60c each; 25 or more boxes, 50c each. Postage extra.

Reap Added Profits Sell Tags and Seals

Cash in on the tremendous market for tags and seals. This assortment of 64 tags and seals adds that extra touch to the Christmas package. Seals retail for 10c a package.

Wholesale Prices

Less than 100 packages, 6c each; 100 or more packages, 5c each. Postage extra.

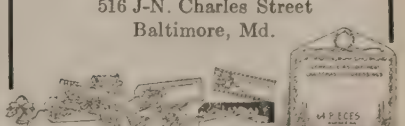
Plan your campaign now; get the jump on others — start early

ORDER NOW. Send 75c for sample box of cards and package of tags and seals with instructions and selling plans. An early start means more sales and greater profits.

STOCKTON PRESS

516 J-N. Charles Street

Baltimore, Md.



NOVEMBER SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Mrs. P. A. Edwards**

THEME FOR THE MONTH: *"Thy Kingdom Come"—Through World Peace*

In continuation of the theme, "Thy Kingdom Come" which has been suggested for use during the fall months, that for November is "Thy Kingdom Come"—Through World Peace. This month contains two special days for which this theme seems especially appropriate: Armistice Day and Thanksgiving. We are suggesting that the services be planned so that the first three Sundays will present: first, Jesus' teachings concerning peace; second, the challenge from the experience of the past; and third, the challenge from present-day conditions. The fourth Sunday, the Thanksgiving Day service, it would be well to consider what others are doing to bring about world peace and to express our gratitude for their work. The last Sunday is planned as a consecration service in which each individual can pledge himself to do his part to meet the challenge that has been given and to carry on the work which has been started.

Definite services of worship are not given. For suggestions as to an order of service see other worship services in this or past issues of the *Journal*. Valuable additional materials may be added to those given here from the services for the youth division by Mr. Edworthy, page 35.

The articles on "Peaceful Defense" in the September and October *Journals* contain references to source material for leaders.

CALL TO WORSHIP FOR THE MONTH:

Thy Kingdom come!

. . . . . .

O friends of Christ, this is our dream, for we
Must strive on toward the Brotherhood to be—
Toward that great hour of God's ascending sun
When all shall love and all shall lift as one.

EDWIN MARKHAM

In this spirit, let us worship.

OFFERING SERVICE:

Leader: O come, let us worship in the gifts we bring.

Response: We give this offering as an expression of "our friendship to many whom we shall never see. It is one small contribution to the advancement of God's Kingdom in which all mankind shall be comrades."

November 1

THEME: *The Challenge to Us from the Teachings of Jesus*

HYMNS: "Love Divine, All Love Excelling"
"It Came Upon the Midnight Clear"
"Tell Me the Stories of Jesus"
"In Christ There Is No East or West"

SCRIPTURE: Matthew 5: 38-48
Matthew 5: 1-12

STORY: "The Invincible Leader"

(This may be found in *Peace Crusaders* by Grissom, *The Children's Story Garden*, or an adaptation of it appeared on page 32 of the December, 1929, *Journal*.)

OTHER MATERIALS:

Love, love was the creed that He taught,
And peace, perfect peace, everywhere;
The past that is dead is as naught,
The present and future are fair.
Could we but see over the tomb
The flowers of Christ's tenderness bloom,
Grand, grand were the ages to come,
For the voices of strife would be dumb!

CLINTON SCOLLARD

"A Hymn of Peace"

The Son of God goes forth for Peace,
Our Father's love to show;
From war and woe he brings release,
O who with him will go?
He strikes the fetters from the slave,
Man's mind and heart makes free;
And sends his messengers to save
O'er every land and sea!

The Son of God goes forth for Peace,
That men like brothers live.
And all desire the other's good,
And other's sin forgive,
He turns our spears to pruning hooks,
Our swords to ploughshares warm,
And war no more its death-blast brings,
Nor men their brothers harm!

The Son of God goes forth for Peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift—
Who follows in his train?
A glorious band, in every age,
In spite of scorn and pain,
True sons of God, his peace have made;
Who follows in their train?

November 9

THEME: *The Challenge to Us from the Experiences of the Past*

HYMNS: "God of Our Fathers, Known of Old"
"Let There Be Light, Lord God of Hosts"
"America, the Shouts of War Shall Cease"
"O Beautiful for Spacious Skies"
"Faith of Our Fathers, Living Still"

STORY: "Unknown"

From the grave of the Unknown Soldier the crowds melted away. The great men of the nations, who had stood there bareheaded, stepped into their cars and were whirled back to town. The music of the bands grew faint and ceased.

All afternoon little parties of curious, reverent folk came and stopped, and went on again until finally only the guard remained. The day ended. Night came silently and threw over the grave the healing mantle of darkness.

Then a strange thing happened!

Three dim figures from nowhere gathered and stood uncovered beside the tomb. No word of greeting passed between them; they seemed to know each other well. Slowly, one after another, they stooped and read the freshly carved inscription. Then the oldest spoke.

"Things are improving a bit for us Unknown," he said. "I fought with Leonidas at Thermopylæ. We fell side by side, we and the other two hundred and ninety-nine. Our bones are mingled with the dust and rocks. No one marked our resting place. Our names have perished, but we held the pass.

"My mother wept when I failed to return," he continued. "Night after night she waited at the window until it was foolish to hope any longer. Then she, too, wanted to die. But the neighbors came in and cheered her. 'You have given a son to save your country,' they cried. 'The Persians are driven back and Greece is freed. He died, but he left us a better world.' "

The Unknown paused for a moment, his voice grew dull and hard.

"The Romans swept over the Greece that I died for," he said. "The barbarians swept over Rome. I sometimes wonder whether it was worth while to die at twenty-eight—to sleep at Thermopylæ, unknown."

"I fought with Charles Martel at Tours," the second soldier said. "We turned back the Arab hosts; we saved Europe from Mohammedanism; we kept it a Christian continent.

"'It is splendid,' they said to my mother, 'splendid to sacrifice a son on the altar of peace and goodwill.'

"That was twelve hundred years ago," the second soldier said. "And where is the peace that we died for? Where is the faith? The goodwill?"

The third Unknown had stood with Wellington at Waterloo. It was a high enthusiasm that had carried him there—the vision of a world free from tyranny and wrong. He fell and was buried in a trench, under a rude cross marked "Unknown."

"We thought it was to be the world's last great battle," he said. "There would be no more wars, no more youthful lives snuffed out, no more mothers waiting and weeping at home.

"But a century went by and there came a war beside which ours seemed a little thing. Our friend over whom the bands played today was one of millions who gave their lives. Men have heaped honors on him such as we never had. Do the honors mean that the hearts of men have changed, I wonder? They broke faith with us; will they keep faith with him?"

The three dim figures disappeared. The moon stood guard over the silent grave. In the East the first rays of the morning crept into the sky. They reached out vaguely, hesitatingly, touching the city of Washington where men were to gather that day to speak of peace—touching an inscription which the nation had cut in the stone above the body of its unknown soldier.

A solemn inscription; a nation's promise that he who lies there dead shall not have died in vain.

The world has made that promise before; all its unknown dead have died in that faith. And the promise has died with them.

Will it die again?

We told that boy when he marched away that he was fighting a war to end all wars. He fell, believing; and we have buried him and carved an inscription over his tomb.

But the real inscription will not be written on any stone; it will stand in the dictionaries of the future. Only by writing it thus can the world keep faith with the long sad procession of its unknown heroes whom it has lied to and cheated and fooled.

This will be the inscription: *War*—An armed contest between nations—now obsolete, unknown.

—BRUCE BARTON

POEM: "In Flanders' Fields"

In Flanders field the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky,
The larks, still bravely singing, fly,
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders field.

And as we fall, that war might go
To you from failing hands we throw
The torch; be yours to hold it high!
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders field.

JOHN MCCRAE

November 15

THEME: *The Challenge to Us from Present-Day Conditions*

HYMNS: "Watchman, Tell Us of the Night"
"O Jesus, Thou Art Standing"
"Dare to Be Brave, Dare to Be True"
"God Is My Strong Salvation"

TALK: Present-Day Conditions which Challenge Us to Work for Peace

We are still paying for the last war in money and in suffering.
Many of the deplorable conditions today are an aftermath of the last war.
We cannot afford to have another war.
The world is more closely inter-related than ever before.
New inventions have appeared which will make the next war a horror beyond comprehension.
Aircraft has been developed to a much greater extent.
New war gases have been discovered which will wipe out whole armies.

POEM: "Brotherhood"

There shall rise from this confused sound of voices
A firmer faith than that our fathers knew,
A deep religion which alone reioices
In worship of the Infinitely True,
Not built on rite or portent, but a finer
And a reverence for a Lord diviner.

They shall come from out this noise of strife and groaning
A broader and a juster brotherhood,
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother.

There shall come a time when brotherhood shows stronger
Than the narrow bounds which now distract the world,
When the cannon's roar and trumpets blare no longer,
And the ironclad rusts, and battle flags are furled;
When the bars of creed and speech and race, which sever,
Shall be fused in one humanity forever.

—LEWIS MORRIS

(Continued on page 46)

* Research Assistant, International Council of Religious Education, Chicago, Illinois.

What's Happening in Religious Education

REGIONAL conventions are being held in various parts of Brazil in the interest of Sunday school work, and particularly, that all may become thoroughly informed concerning the Eleventh World's Sunday School Convention which will be held in Rio de Janeiro, July 25-31, 1932. The central theme is "Preparing the Way of the Lord." One young Sunday school superintendent walked over thirty-five miles to the nearest railroad station that he might attend the meeting in Bello Horizonte, Minas. Among the speakers at these regional meetings are Rev. Herbert S. Harris, general secretary of the Brazil Sunday School Union, and Dr. Benjamin Hunnicutt, executive secretary of the local World's Convention Committee.

SEVENTY-FIVE University of Wisconsin students took complete charge of church services in Milwaukee's sixteen Baptist churches on a recent Sunday. The purpose of the deputation was "to express to an older generation what Christian experiences have come to mean to a college generation and to share these experiences with the people of Milwaukee."

The topic for the day in all the churches was "What Christianity Means to Me." Two student speakers discussed this subject in each church, one considering Christianity in its personal implications and the other emphasizing its social applications.

THE full power of the Presbyterian Church in the U. S. A. was recently placed behind any member of the denomination adopting the attitude of conscientious objection to war and military training. Action was taken through the General Assembly of the Church on resolutions proposed by its Board of Christian Education, one of which reaffirmed the position of the Assembly adopted in 1930, and declared that "the right of citizenship should not be conditioned upon the test of ability or willingness, contrary to conscience, to bear arms or to take part as a combatant of war." The Assembly also reaffirmed its stand of 1926 in opposition to compulsory military training in schools and colleges, and voted that compulsory military training in church-owned schools should be abolished.

EVEN the casual visitor knows the life of seclusion that is led by the women of Egypt. In contrast to all this, at this year's commencement exercises the American University of Cairo graduated the first Egyptian girl to secure an American B.A. degree in Egypt. The audience of distinguished Egyptians was most enthusiastic when Miss Eva Habib, the daughter of the Secretary of the Egyptian Senate, won this honor. This young lady has not only won this coveted degree, but has made an enviable record in her studies and often college activities. During her senior year, she was editor-in-chief of the college paper.

COLUMBIA'S placement bureau found part-time or full-time employment for six thousand students during the last scholastic year. "Big money returns are no longer the goal of the student," says W. Emerson Gentzler, secretary of appointments for Columbia University, New York. "Jobs that promise a career are the aim of the applicants. That attitude marks a decided change in the point of view of students seeking work."

FACTS from the new 1929 library census of national public, society, and school libraries, recently analyzed by the United States office of Education, are impressive. It shows that libraries have lengthened their shelves seven hundred miles since 1923. This has been done to accommodate the 33,500,000 books which have been added since 1923 to libraries having 3,000 books or more. There are now approximately 162,000,000 books in American libraries—public, society, and school—which is, we are told, equivalent to about 40 libraries the size of the Library of Congress. Interpreted from another angle, this total means that the average number of books per person in American libraries is now one and one-third. The nation-wide average of 29 library books to every 25 persons revealed by the 1923 book census has risen to 33 books to every 25 persons.

The use of libraries seems to increase along with the increase in the number of books. Libraries of 3,000 books or more have 6,000,000 more borrowers' cards in use than they had in 1923. Also 130,000,000 more books were circulated in 1929 than in 1923. "Americans," say the libraries, "are reading more books."

CLINE M. KOON, assistant director of the Ohio School of the Air the past two years, has been appointed to fill the newly created post in the Office of Education of the United States, Department of the Interior—Specialist in Education by Radio. The duties of the new Office of Education specialist will be to initiate and conduct research studies of radios as an educational agency; to organize and maintain an informational and advisory service to schools and other agencies interested in the field of education by radio; to become familiar with college and university extension work so that the part radio as a tool may take in this field may be evaluated; and to prepare material for publication on phases of education by radio.

ERNEST HAMLIN ABBOTT, for many years editor of the Outlook, died Aug. 8 at his summer home at Cornwall-on-Hudson, N. Y., at 62 years of age. Educated for the ministry, Dr. Abbott forsook his early ambition for a career as editor and journalist. He joined the Outlook in 1902 and served as editor-in-chief from 1923 to 1928, when he became associate editor of the Outlook and Independent. He was secretary of the company for 15 years and a director for a longer period.

SIX thousand classes, with a total membership of approximately one million men, are now affiliated in the National Federation of Men's Bible Classes, which held its eighth annual convention in Canton, Ohio, recently.

A MONUMENT recently unveiled at Royalton, Vermont, bears the inscription: "The Home Department of the Sunday School was organized here in 1881 by Rev. Samuel W. Dyke, LL.D. Erected May 6, 1931, by the Vermont Council of Religious Education."

BIBLE courses with credit are to be offered in two of New York City's public schools, beginning this fall. This is the result of an effort of the Greater New York Interfaith Committee, composed of clergy and laity of the Catholic, Protestant, and Jewish faiths. The classes will meet after school hours and will be financed by the above organization.

MR. MYRON C. SETTLE, formerly Director of Vacation and Weekday Church Schools on the International Council staff, has accepted the position of General Secretary of the Kansas Council of Religious Education, with headquarters at Topeka.

AN heroic statue to Leif Ericsson will be formally erected on Jonssom Museum Hill, in Reykjavik, Iceland, during the forthcoming winter. It will be the gift of the United States to that far northern country in commemoration of the 100th anniversary of the Althing, Icelandic Parliament.

The presentation of this heroic 10 foot figure of Ericsson, half historic, half legendary, unites the two countries in a common heritage, for it was he who is accredited with having first set foot on the soil of the new world. Stirling Calder, the sculptor, consulted the old Norse sagas for the historic background. He found that Ericsson was regarded as a humane Norseman and a fearless leader who commanded both respect and a harsh affection. But, foremost, Ericsson was a man of the sea and the sculptor has attempted to carry the sea movement throughout, and so placed Ericsson upon the upward rake of a Viking prow, braced on seaman's legs, and clothed in Viking mail. In his left hand he grasps a cross which, in the superstition of the age, may have served as a seaman's mascot. There he stands "buffeting waves and wind, as if he were, himself, the vessel's figurehead."

THIRTY-NINE million persons are living either without income or at the marginal level of poverty, according to Dean Wallace B. Donham of Harvard's graduate school of business administration.

"There are 6,000,000 out of work now with 12,000,000 dependents," said Dean Donham, "making a total of 18,000,000 persons in the United States today with no income. Counting those who are on a marginal level there are 39,000,000 persons below the American standard of living at the present time. If there were war in Europe, unemployment would disappear within six months. Cannot our present industrial system solve these problems without the aid of war?"

DR. CHARLES L. WALLACE, superintendent of Fargo District in the North Dakota Conference, has been elected to succeed Dr. Edward P. Robertson as president of Wesley College at Grand Forks, N. D. He will assume his duties on October 1. For the past nine years Dr. Wallace has been dean of the summer school for pastors in the North Dakota Conference, and he has served on the board of trustees of Wesley College.

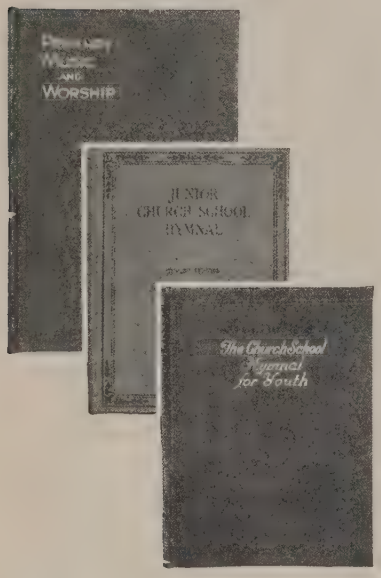
DR. WILLIAM A. HARPER, until recently president of Elon College, North Carolina, where since 1911 he had been administrator, educator, and author, will remain on the board of trustees. Before making decision as to his future plans, Dr. Harper will make an extended trip through Europe and the Near East.

SPECIAL conferences on "Unemployment and Adult Education" and "Radio Education" were held in Vienna, Austria, during the week of August 17, 1931, in connection with the annual meeting of the Council and Executive Committee of the World Association for Adult Education.

PROFESSOR JAMES V. THOMPSON has been appointed director of the new College of Religious Education and Missions at Drew University. Dr. Thompson went to Drew last September as a professor in the graduate school, leaving the faculty of Northwestern University to take this position.

RAS TAFARI, recently crowned emperor of Ethiopia, has made a gift of five hundred dollars to the British and Foreign Bible Society as an expression of appreciation for the work the society has done in his kingdom.

GRADING THE SCHOOL IN WORSHIP



THE material in these hymnals has been organized around the particular needs of the groups for which they have been designed. They have passed the most exacting standards of the various age-group committees which have had a part in their construction and they have all been under the careful and discriminating editorship of the Rev. Calvin W. Laufer, D. D., a master in this field of educational research.

PRICES

The Church School Hymnal for Youth, $1.00; in quantities, 80 cents

Junior Church School Hymnal—Teacher's Edition, $1.25; in quantities, $1.00—Pupil's Edition, 90 cents; in quantities, 75 cents

Primary Music and Worship, $1.25; in quantities, $1.10

Send for a Returnable Copy for Examination

Hymnal Division—Publication Department

PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION

(Westminster Press)

PHILADELPHIA, Witherspoon Building

NEW YORK, 156 Fifth Avenue
NASHVILLE, 711 Church Street
CHICAGO, 216 S. Wabash Avenue
ST. LOUIS, 914 Pine Street
PITTSBURGH, Granite Building
SAN FRANCISCO, 234 McAllister Street

THE University of Wisconsin through its extension division, is promoting a police training school which will open this fall and which will give a special emphasis to studying gang control. Any city that wishes may send representatives to enrol in the course, which will be under the direction of Professor A. J. Barry, superintendent of the Juvenile Detention Home in Chicago. The League of Wisconsin Municipalities, at whose request the plan was developed, hopes in this way to give valuable training to the state police force at a time when crime is entering a new and alarming phase, with the continued evading of law by the gangster.

A SHORT time ago an elm-tree was planted on the Common of Cambridge, Massachusetts, to take the place of the venerable elm under which Washington is said to have stood when he took command of the American army, an elm which died only a few years ago. This elm, which is sixteen feet high, is a scion of the original elm, and was presented to Cambridge by the University of Washington.

STANLEY HIGH, well known publicist, has resigned as editor of the *Christian Herald* to become editor of a Christian daily paper to be published in Greater New York. The paper will carry general news, the same as other daily papers, but will feature especially constructive information and news about prohibition, and will give a Christian interpretation to news and events.

THE American Vocational Association will hold its annual convention at the Hotel Pennsylvania, New York City, from December 9 to 12. President George J. Ryan, of the New York City Board of Education, is chairman of the general committee in charge.

REV. FENNELL P. TURNER, Southern Methodist leader, who last October accepted an invitation from the Laymen's Foreign Missions Inquiry to go to India, China, and Japan for the purpose of making a careful study of conditions in those fields and a study of the work of the foreign missions there, has finished his task and returned to the United States.

A NEW law which gives to women rights equal to those enjoyed by men has just been promulgated in China. It suggests an amazing revolution in Chinese family relations. The Chinese woman is given absolute equality before the law, not only in marriage, but in all other matters. Daughters are entitled to inherit their parents' estates equally with sons. Under old law, Chinese women could not even own property after they were married. The new law of family relations, now effective, makes no mention of the concubinage system, which has been prevalent in China for centuries, and is still common in some parts of the country. While the system is not specifically outlawed under the new code, it is made unpopular; for no provision is made for children of concubines to inherit.

RECENTLY twenty-eight nations, with more to follow according to press reports, signed the Geneva Treaty for limiting the production of habit-forming drugs. One of the important items in the treaty is the close restriction to be applied for the first time to heroin. This drug is regarded as the deadliest of all habit-forming drugs and the least useful.

GEORGE ARLISS has been re-elected president of the Episcopal Actor's Guild. Otis Skinner is a new vice president. Bishop Manning is honorary president, the Rev. Dr. Randolph Ray, warden, and a number of actors and clergy are council members.

Stephen Becomes a Pilgrim

(Continued from page 32)

MARTA: You are like our own son, Stephen.

STEPHEN: A son in whose veins runs English blood.

JONATHAN: As it runs in mine.

STEPHEN: The same and yet different. The blood of my father and mother cries within me to do as they would have done, to forsake this life of ease, and help to found a country where Englishmen may serve their God according to their consciences.

ELDER MULLENS: Do we hear aright, Stephen?

WILLIAM SANDERSON: You, the nephew of Jonathan Matthews would face hardship and poverty for religion's sake?

STEPHEN: I will go to the new land gladly if I have the godspeed of my Uncle and Aunt and the guilders to pay my passage.

MARTA: Stephen, much study has hurt your mind.

STEPHEN: Nay, Aunt Marta. For many months God has been working in my proud heart. His servants across the water are suffering divers sicknesses. I am called to minister to them.

MARTA: Mynheer Matthews, he does not know. You have not told him about the great Doctor van Neer.

JONATHAN: Stephen, you are daft. Throw away your books for a season. Forget this strange notion and remember . . . .

(*Enter* DOCTOR WILHELM VAN NEER, *thumping noisily with his cane. All stand when the* DOCTOR *comes in.*)

DOCTOR: Good day, Jonathan Matthews. Good day to you, Mevrouw Matthews, and greetings to you, Stephen. Never in my life have I read a better thesis or heard one more ably defended. To my mind you have proved that he who chooses a leech to cure his ills rather than a clean, quick knife, deserves to die. But whom have we here?

JONATHAN: These, Doctor van Neer, are my countrymen of the English church, and this, Mister Henry Radcliffe, gentleman, owner in several small ships.

(*The men bow gravely, and the women courtesy.* JONATHAN *pushes forward the best chair.* MARTA *pours a goblet of wine and motions* BETJE *to offer cookies. The* DOCTOR *accepts both.*)

DOCTOR: Well, well, is it a church meeting you are holding?

JONATHAN: Water has flooded their meeting place and they gathered here to listen to Henry Radcliffe, who has lately returned from the settlement in America.

DOCTOR: Oh, yes, I have heard. More than half the adventurers dead. A gallant but brainless endeavor. Why were they not content here?

WILLIAM SANDERSON: And have their English children become *vrouws* and *mynheers?*

DOCTOR: To become honest Dutchmen is no disgrace.

JONATHAN: Not all our children have become either honest Englishmen or honest Dutchmen. Where is Rex Black's son? Roving the seas, a black-hearted pirate. And Samuel Hill's youngest this moment languishes in jail for theft.

ELDER MULLENS: But those of the "Mayflower" and "Fortune" are safe in God's keeping, building Him a new England.

JONATHAN: Save the more than half who sailed and lie now in unmarked graves.

DOCTOR: So be it! So be it! But I came to talk of Stephen, my new assistant.

STEPHEN: Your assistant! Yours?

ELDER MULLENS: Assistant!

WILLIAM SANDERSON: Assistant to Doctor van Neer!

ELIZABETH SANDERSON: How proud his mother would be!

ETER SMALL: Brother Matthews, God has blessed you in your nephew.

OCTOR: Yes, I'm getting on in years. My work at the University is heavy and my practice heavier. For a long time I have sought an assistant, but never found the clever brain and swift fingers that I need. Stephen, here, has more even than I have pictured. He must do his work in the hospital, but there will be plenty of hours in each day for him to help me.

ONATHAN: Your own parents could not ask more than this for you, my boy. His Aunt and Uncle are humbly grateful to you, Doctor.

OCTOR: No reason in the world to be grateful to me. Thank your nephew for such skill and learning as his professors have never before discovered in a student.

ENRY RADCLIFFE: All Europe knows the great Doctor van Neer. Mister Stephen, of all students, you are most fortunate.

TEPHEN: Never have I dreamed of such an honor, and yet be patient with me Uncle Jonathan and Doctor van Neer. It may be an honor I must not accept.

OCTOR: Must not accept?

EVERAL OF THE CALLERS: Not accept!

ARTA: Oh, Stephen.

ONATHAN: Stephen, hold your words. Think before you speak.

OCTOR: What is all this to-do? Have you something else in mind; a professorship? Service with the government?

TEPHEN: Perchance I am called of God to a position far from honor and those I love.

ONATHAN: Do not listen to him. He has been too long over his books.

OCTOR: A touch of melancholia caused by the youthful liver. A dose of bitters, my lad, will cure this jaundice and clear away these vapors.

TEPHEN: It is not my liver, Doctor van Neer, but my conscience.

OCTOR: Pouf! The conscience is most active when the liver is most sluggish. I will get them both back to normal for you.

HENRY RADCLIFFE (*rising*): I must indeed be going. Bid Pastor Robinson send to the shipping office in London the names of those who would sail on the next ship, and the guilders for their passages.

(*All of the people except* DOCTOR VAN NEER *rise when* RADCLIFFE *goes to the door. When he has left,* STEPHEN *begins to speak. Without a word they sit down and listen intently.*)

STEPHEN: Do not go. Bear with me a little I wish to tell you all how I have prayed these past months to see my duty, and that Uncle Jonathan would see it with me. At first I went to your services because they brought back memories of Scrooby and my parents. Then Satan entered my heart and persuaded me that I was going because a Puritan daughter had touched my affections as they can never be touched by any other. But she would have none of me. Gradually my ears gave heed to the burning words of Pastor Robinson. Slowly came the conviction that my work at the university was preparation for distant service. There was talk among my fellow students of the strange sickness that ravages savage tribes in America. I heard of swamp fevers, and a snow illness that eats the lungs in three days. I love Holland, its dykes, its windmills, its brave history, its free schools, and its university. I love my Uncle and Aunt. But greater than these loves is the call to service. I would go to help build a country as generous to the consciences of all people as Holland has been to us, and a country founded and dedicated to the service of God. Uncle Jonathan, if you forbid me, I will not go, but my heart will

(Continued on page 47)

Meeting the Challenge!

Keep the Bible in the Bible School

If you believe the function of the Bible School is to teach the Bible, and strive constantly to teach it better, you will find STANDARD Graded Lessons the most important contribution you can make to the success of your Church School. For Standard Graded Lessons actually teach the Bible, and teach it better!

FREE Prospectus on Request

THE STANDARD PUBLISHING CO.
Dept. W-10
8th and Cutter Sts. Cincinnati, O.

NEW N. P. S. STEREOPTICON—"At Last a Perfect Projector"
The powerful new lantern with instantaneous hair-line adjustment
"THE BIBLE IN PICTURES," film or glass
Write for Catalog
NATIONAL PICTURES SERVICE
324 E. 3d St. Cincinnati

Factors Related to Sunday School Growth and Decline in the Eastern Synod of the Reformed Church in the United States

By Nevin C. Harner, Ph. D.

What are the characteristics of a growing Sunday School? What is the relationship to Sunday School growth of the size of the School, gain in population, excellence of program, type of community, vigor of congregational activity, presence of an orchestra, use of awards, growth of neighboring Schools? This study deals with nearly five hundred Sunday Schools, and examines four of them intensively. Cloth, $1.50

READY NOW!

New General Catalog of Church and Church School Supplies
Also 1931 Christmas Catalog
Send for your copy today

HEIDELBERG PRESS
1505 Race Street
Philadelphia, Pa.
Send immediately without charge
1932 Catalog Church and Church School Supplies!
1931 Christmas Catalog!
NAME.....
ADDRESS.....
CITY..... STATE.....

© *House of Art—N. Y.*

The Presence — By A. Borthwick

PICTURES

For Religious, Historical and Educational Institutions

Send For Illustrated Folder

The House of Art
33 West 34th St. New York

"A coat of many colors"

This illustration (very much reduced from the original) gives an idea of the attractive material we offer for coloring and other handwork in connection with the **Graded Lessons.** This set is simple and practical and designed for supplementary use in the Beginners and Primary grades. Something for the child to do every Sunday in the year. The material for the child is **all** prepared, with Handbook of instructions for the teacher.

Send stamp for Specimen Pages

MILLER PUBLISHING CO.
Dept. HW
161 Front Ave., Salamanca, N. Y.

HAND WORK

. . . Contains 305 Standard Hymns . . . 86 Accepted Gospel Songs . . . also Chants, Responses, Orders of Worship, Scripture Readings.

"Standard Hymns and Gospel Songs" satisfies the spiritual hunger of the present day. Makes worship more vital, congregations larger and more responsive, surrender and conviction more genuine and dynamic.

The product of profound Christian scholarship and wide experience. Hymns selected by Carl F. Price and Dr. Robert G. McCutchan, Gospel Songs chosen by Mr. Homer Rodeheaver, Orders of Worship and Responsive Readings by Dr. Edw. R. Bartlett.

Price. $65.00 per 100, not prepaid. Examination copy sent on request.

THE RODEHEAVER CO.
Chicago, Room 1318A, 28 E. Jackson Blvd.
Philadelphia, Dept. 18A, 721 Arch Street

And Now—Something New
for the Primary Children

Two delightful old children's songs illustrated in outline for coloring. Write for information.

AND FOR RALLY DAY

The Choicest New Designs in Cards and Souvenirs at Lowest Prices.

Church and Sunday School Records
Fund Raising Novelties
Collection Plates and Baskets
Duplex Offering Envelopes

The House of a Thousand Things for the Church and Sunday School

WILLIAM H. DIETZ, 20 E. Randolph St., Chicago, Ill.

The Liquor Problem Today

(Continued from page 11)

Even the estimates of the outstanding anti-prohibition organization show that the consumption of absolute alcohol has decreased about 60% in the United States. It is too early to appraise completely the social value of the Eighteenth Amendment but we can safely say that it has cut the consumption of absolute alcohol by at least two-thirds and has eliminated at least one-third and possibly half of the visible drunkenness in public places. It has also reduced by one-third the number of deaths due to the excessive use of alcohol, taking both alcoholic mortality and mortality from cirrhosis of the liver into consideration. It is also apparent in mortality from alcoholism which is on the decrease, especially in such wet states as New York and Maryland and even in the City of New York, where all the wet organizations seem to have centered their fire of opposition. While the returns for 1930 for mortality from cirrhosis of the liver are not available, the death rate of 1929 was almost as low as that of 1920—a hopeful sign.

That a part of the press is wet is more an indication of their "Master's Voice"—than of a popular reaction against prohibition. The Lobby Investigation brought to light some of the secret records of one of the outstanding organizations against the prohibition amendment. These showed that the real motive for their fight against the Eighteenth Amendment was simply a matter of cash. Some of the capitalists thought it good business to legalize beer which could bring in sufficient revenue to the federal government to repeal the corporation tax. Their plan was to tax beer at the rate of 3 cents per glass, which would have been paid by the working man, upon whose shoulders these wealthy wets would have shifted the burden of taxation.

Those who are bewildered by the propaganda against prohibition should read Ernest Gordon's *When the Brewer Had the Stranglehold*, one of the most damning indictments, not only of the liquor traffic before prohibition but also of the monied interests who are fighting the Eighteenth Amendment today in their greedy reach for money. The motive behind the anti-prohibition propaganda today can be summed up in just two words: *Alcohol Capital.*

While the past generation fought alcohol because it daily saw the tangible evidence of the effect of the saloon, especially upon the young people, the new generation is motivated less by emotionalism and more by an intelligent appraisal of the more recent medical evidence as to the true nature of alcohol.

We are beginning to realize that alcohol is the major narcotic problem in the world today. From now on the elimination of alcohol as a beverage will be fostered by the hygienist who sees in this drug one of the greatest handicaps to good health. He will be helped by the industrialist who can no longer afford to risk his machinery and equipment to minds which have been narcotized by alcohol. The workingmen, too, will cooperate when they know that alcohol has never helped them in their struggle for financial independence.

The churches—let us hope—will continue their work against alcohol because in the final analysis, this is essentially a moral warfare and strictly within the province of religion. We may survive the social consequences and the economic loss due to alcohol but we cannot survive, and the churches cannot overlook the havoc wrought by the disintegration of character which alcohol brings about.

Youth Faces the Liquor Problem

(Continued from page 13)

meetings. Instead of great mass sessions characterized by a super-abundance of spell-binding oratory and flowery eloquence, these conferences have been set up with a view to helping young people find their own solution to the liquor problem through the means of cooperative thinking. It is hoped that the very technique employed in these conferences will provide a practical demonstration of how young people in a local church may be lead to face this and other similar problems in a thorough going scientific and Christian manner. Young people will be invited to discuss frankly the problem of prohibition as it affects them in their every-day experiences. Competent leaders will be provided to guide the discussion along fruitful lines and to see that the real issues are not lost sight of. The very best of resource leaders will be available when facts are needed to resolve disputed opinions. Here is a movement fraught with great possibilities for good.

At the meeting of the Committee, Harry Thomas Stock was elected to serve as Chairman and Roy A. Burkhart as Executive Secretary. State-wide conferences will be held in at least twenty-one of the states and in eight hundred counties and cities there will be meetings of youth to think through the issues involved in the liquor problem.

Local church leaders should give their youth groups an opportunity to share in this nation-wide movement by setting up inter-church conferences for young people in the community. Informal committees can be appointed to set up the meetings and provide the leadership. Such a fellowship has far-reaching significance to the youth vision within the local church.

A Project for the Entire School

(Continued from page 20)

resentation was built. Every member of the school had a reative part to play.

In the courtyard of a cathedral in the Middle Ages at Christmas me people of all classes were wont to gather to await the arrival f a "pageant." The word "pageant" in those days meant a wagon earing a troupe of players. As the Medieval audience waited they ent in small groups in and out of the cathedral. Merchants exibited "percepes" in booths near by. Minstrels sang carols. Chilren ran about expectantly. Then was heard the approach of the ageant. Children ran away to meet the wagon and rush back again tell what they had seen. An actor came in advance of the ageant to ask for volunteers to fill minor parts in the play. easants, who later appeared as shepherds, volunteered. Presently ie church bell tolled twelve times, the audience faced forward, a erald made an announcement, and, with the cathedral doorway as ackground, the quaint Christmas Miracle was enacted.

Material for the play itself was gathered by much labor. The *hady Hill Play Book* by Taylor and Greene afforded most and was ot subject to royalty. Some translating was done from the German nd selections adapted from the York and Towneley plays. Repetiion and the coarseness of peasant wit made much material unusable. lowever, the final compilation was made up of lines of rare beauty, imple faith, and quiet reverence.

Material similar to the above can be found already translated in a ook entitled *The Harvard Dramatic Club Miracle Plays* by Robinon. Here, also, only selected material would be appropriate for oung people's use.

The Church and the Liquor Problem

(Continued from page 13)

People drink, in other words, because they have lost their rip upon spiritual values; and so long as they drink we hall have violations of the prohibition law. A word of arning is necessary here in conclusion, and that is that e cannot combat the low ideals which tolerate drinking y themselves. We must combat low ideals of life all long the line and replace them by Christian ideals. oung people who are dishonest, untruthful, low in their ex standards, or who even take a materialistic or cynical iew of life, can hardly be expected to refrain from drinkng when the temptation offers. The challenge of drink s a challenge to our whole Christian civilization, and the ooner church members and workers recognize this the etter it will be for us. *Only religious education of the roper sort can solve the drink problem and secure the bservance and enforcement of our prohibitory law.*

Peaceful Defense

(Continued from page 21)

Page, Kirby, *National Defense,* chapters I, IV, XIII, XV, and p. 348-357. Abridged Edition pp. 1-11; 13-18; 35-46; 79-86.

Van Kirk and Gulick, *Churches and the World Disarmament Conference.*

What Concern Have American Christians in the World Disarmament Conference?

. Playing Fair with Germany

a. *For study and discussion:*

(1) The Preamble to Part V of the Treaty of Versailles states hat "in order to render possible the initiation of a general limitation f armaments of all nations Germany undertakes" to accept military, aval, and aerial demobilization, and permanent reduction of these orces. With the drastic limitation forced on Germany based on hese grounds, has Germany a right to feel that other nations have ot kept faith in view of their mounting armaments?

(2) If the Disarmament Conference does not secure equal reuctions on the part of other nations, can Germany be expected o abide within the limitations forced on her?

b. *References:*

Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "Disarmament Obligations of the Nations."

. The Burden of the Armament Race

a. *For study and discussion:*

(1) Since the value or effectiveness of armaments are entirely dependent upon outstripping other nations, what is the ultimate outcome of this competition?

(2) Have unarmed nations suffered by being unarmed?

(3) Do heavy armaments insure national security?

(4) Estimate what constructive national enterprises might be carried out with the existing armament budget. Could such enterprises be made a greater safeguard of peace?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* p. 115f.

Page, Kirby, *National Defense,* chapter XIV. Abridged Edition pp. 19, 20; 44-47.

Van Kirk and Gulick, *Churches and the World Disarmament Conference,* "The Worlds Military Establishments."

3. The Menace of Militarism

a. *For study and discussion:*

(1) Are militarists our "protectors" or the chief menace to our security?

(2) Is it safe for a government department with large budget provisions for progaganda in the interests of war hysteria and chauvinism to exert its present control in education, politics, the press, and the film, while no specific provision is made for cultivating peace mindedness and international goodwill?

(3) Can militarism be rooted out except by common action of the nations through a World Disarmament Conference?

(4) What influence will the United States exert in such a conference?

b. *References:*

Boeckel, Florence Brewer, *The Turn Toward Peace,* p. 19f, and p. 115f.

Page, Kirby, *National Defense,* chapters II, XIV, XXIII, XXIV. Abridged Edition p. 13f, 41f, 72f.

Van Kirk and Gulick, *Churches and the World Disarmament Conference.*

Note.—Classes or groups undertaking this study should secure copies of *The Turn Toward Peace,* by Boeckel, from the National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C. Price: paper, 60 cents; cloth, $1.00. *National Defense,* by Page, should be secured from Eddy and Page, 347 Madison Ave., New York City. Price $3.00. An abridged edition may be secured for 15 cents. Fifty copies of the abridged edition for general class use and one copy of the regular edition may be had in combination for $5.00 postpaid. The pamphlet edition may be sold to individuals for more than enough to cover the total. An excellent outline of information and discussion topics is provided in the booklet by Van Kirk and Gulick, *Churches and the World Disarmament Conference,* published by the Federal Council of Churches of Christ in America, 105 East 22nd St., New York City. Price 25 cents; ten copies, $1.50.

Awarded Four Gold Medals

The Perry Pictures

Every teacher, every child, every home should have a collection of them.

Christ and the Fishermen *Zimmerman*

One Cent Size 3x3½. For 50 or more.
Two Cent Size 5½x8. For 25 or more.
Send 50 cents for 25 on the Life of Christ, or 25 for Children. Size 5½x8. Or 50 for Children, or 50 Art Subjects. Size 3x3½.

"The progressive teacher makes use of every available visual aid that will increase the efficiency of teaching. The picture is the most common visual aid, the least expensive, the simplest to use, and in many ways the most efficient."

Catalogues

Send 15 cents in coin or stamps for 64-page Catalogue of 1600 miniature illustrations. *It will be valuable in the home.*

The Perry Pictures Co. Box 778, Malden, Mass.

NEW BOOKS

Science and Religion. A Symposium. New York, Charles Scribner's Sons. 1931. 174 p. Price $1.75.

This is a symposium giving addresses on the subject of Science and Religion that were broadcast over the radio by twelve recognized scientists and scholars of England,—Professor Julian Huxley; Professor Sir J. Arthur Thomson; Professor J. S. Haldane; The Right Rev. E. W. Barnes, Bishop of Birmingham; Professor B. Malinowski; The Very Rev. H. R. L. Sheppard, Dean of Canterbury; The Rev. Canon B. H. Streeter; The Rev. C. W. O'Hara, S. J.; Professor Sir Arthur S. Eddington; Professor S. Alexander; The Very Rev. W. R. Inge, Dean of St. Paul's; and Dr. L. P. Jacks.

The subject is treated in a masterly way by these leaders of thought. The book should be read by every student of education and of religion. To fail to read it is to miss what is probably the most valuable contribution that has yet been made to the consideration of this vital subject.

—H. S. M.

Play Games and Other Play Activities. By Albert B. Wegener. New York, The Abingdon Press, 1930. 182 p. Price $2.00.

This volume, based upon the author's own experience, observation, and study, provides a professional nomenclature and gives simple directions for inventing new games and modifying old ones, so as to secure endless variety and maintain a fresh interest in games and plays. It has a definite value for the constantly increasing group of men and women who direct play, stating in graphic form the principles essential to the success of recreational activities of many kinds.

At the Foot of the Rainbow. By Margaret T. Applegarth. New York, Richard R. Smith, Inc., 1930. 269 p. Price $1.50.

Young people who have enjoyed the missionary education programs in their vacation schools or Sunday classes will be delighted with this latest volume of Miss Applegarth's. There are stories of boys and girls of all colors—white, black, red, yellow, and brown—each pictured against an authentic and vivid background of racial customs and manners. The tales are brief and informal in style, many of them suitable for the observance of special days in the church school; and they will appeal also to teachers and parents who are searching for story material adaptable to the religious training of youth.

—S. R. C.

The Challenge of the Prophets. By Oswald Ryan. Anderson, The Warner Press, 1929. 128 p. Price $1.00.

The theme, as the title indicates, is the challenge of the prophets of Israel in terms of present-day affairs. The book is a practical searching analysis of current problems in the realm of leadership: spiritual, political, and economic. The declarations and decisions of the great prophets of Israel, premiers of their nation, whose methods are models for modern statecraft are interpreted and applied to the pressing needs of present-day mankind.

John Knox's Genevan Service Book, 1556. By William D. Maxwell. Edinburgh, Oliver and Boyd, 1931. 222 p. Price 12/6 net.

The liturgical portions of the Genevan Service Book used by John Knox while a minister of the English congregation of Marian Exiles at Geneva, 1556-1559.

Posters on Abstinence and the Eighteenth Amendment. Washington, D. C., National Education Association. Price: ten assorted, $1.00.

Reprints on attractive art paper of a series recently published in the *Journal of the National Education Association.* Titles include such as the following: "Science Outlaws Beverage Alcohol," "The Greatest Social Advance of Modern Times," "To Protect the American Home," "What the Eighteenth Amendment Has Helped America to Achieve," "Abraham Lincoln and Temperance." They are equally suitable for public and church school classroom use. With the set is included a valuable reprint on "Teaching Topics on Narcotics."

Present Day Psalms. By Gustav White. New York, Association Press, 1931. 62 p.

These Psalms have been created for those who believe that there is a real and significant place, both in group worship and private meditation, for the use of non-biblical aids. Written purposely for supplemental reading, they cover a great variety of everyday life situations. They have been written to fit the temper of this day and this age—to meet the experiences which modern trade and commerce produce, to point the way to quiet in the midst of the crowds, and, in short, "to put into our modern words, eternal longings common to mankind." Such a volume may make its contribution to the worship periods of young people's conferences, the camp twilight hour, or the Sunday evening service of the local church.

—S. R. C.

Baptists in Burma. By Randolph L. Howard. Philadelphia, The Judson Press, 1931. 168 p. Price $1.00.

A vivid account of the men who have built the Baptist missions in Burma, the country and its government, the people, what it means to be their missionary, and a picture of the changing life of this people under Christianity's influence.

Snappy Squibs for the Church Calendar. By Paul E. Holdcraft. Baltimore, Stockton Press, 1931. 112 p. Price $.75

This was prepared to help pastors who are looking for worth while fillers for their church calendar. The first chapter contains "Suggestions for the Cover," and in the succeeding chapters the squibs are arranged under such titles as "To Stimulate Attendance," "On Church Finance," "The Devotional Life," "Special Days," "Miss Elaine Yus.," "Multum in Parvo."

The Pastor's Pocket Bible. By John Richard Spann. New York, Richard R. Smith, Inc., 1931. 123 p.

Selections of Scripture classified under the six major occasions—devotions, evangelism, funeral, misfortunes, sickness, sorrow—and the various special occasions where the average pastor needs to use specific Scripture in his pastorial ministry.

God's Answer. Edited by Millard Fillmore Binney. Los Angeles, Bert Rose Company, 1930. 384 p.

This volume is composed of 369 sermonettes written by an equal number of prominent Protestant ministers. There is one sermonette, or meditation, for each day in the year, and extra pages carry certain holiday themes which come on different dates each year.

Hooker's Ecclesiastical Polity—Book VIII. By Raymond Aaron Houk. New York, Columbia University Press, 1931. 346 p. Price $4.75.

This treatise on the posthumous books of Richard Hooker's *Of the Laws of Ecclesiastical Polity* is largely concerned with the question of the authenticity of the Sixth Book on lay elders, the Seventh Book on bishops, and the Eighth Book on the relations of Church and State.

Little Talks on Large Topics. By Rhoda E. McCulloch. New York, The Womans Press, 1930. 96 p. Price $1.50.

This book is made up of selections from editorials published in the *Womans Press* from time to time during the past five years.

The Education of Ministers of Disciples of Christ. By Riley B. Montgomery. St. Louise, The Bethany Press, 1931. 266 p.

This study of the education of ministers of Disciples of Christ, interested primarily in the education and general character of the ministers in this one religious group, attempts to answer some of the questions which are being raised concerning the ministry of Disciples of Christ.

Fraternal Sermons and Addresses. Edited by G. B. F. Hallock. New York, Richard R. Smith, Inc., 1931. 259 p. Price $2.00.

This is a collection of sermons and addresses delivered by outstanding ministers of various denominations to a great variety of fraternal orders upon different occasions. It includes suggestive illustrations, relevant poetry, appropriate texts, themes, and invocations.

Serving the Child in Fargo. Part Three of the Final Report of the Fargo Demonstration. 578 Madison Avenue, New York, The Commonwealth Fund, Division of Publication, 1928. 127 p.

A detailed report of the work in Fargo, North Dakota, of the child health demonstration committee showing the actual accomplishments of a community child health program.

Snowden's Sunday School Lessons, 1932. By James H. Snowden. New York, The Macmillan Company, 1931. 390 p. Price $1.35.

Peter Cartwright: Pioneer. By Helen Hardie Grant. New York, The Abingdon Press, 1931. 222 p. Price $2.00.

Contemporary Preaching. Lectures delivered before the Boston University School of Theology, October, 1930. Edited by G. Bromley Oxnam. New York, The Abingdon Press, 1931. 256 p. Price $2.00.

More Four-Minute Talks for Superintendents. By K. L. Webb. Cincinnati, Ohio, The Standard Publishing Company, 1929. 111 p. Price $1.00.

Stories Jesus Heard and Stories Jesus Told. By Carrie Burr Prouty. Boston, W. A. Wilde Company, 1929. 248 p. Price $1.50.

Examinations Seventy-Five Years Ago and Today. By Louis J. Fish. Yonkers-on-Hudson, New York, World Book Company, 1930. 29 p. Price twenty cents.

Books Received

The Friendly Light. And Other Story Sermons for Children. By Virginia Greene Millikin. New York, The Abingdon Press, 1929. 118 p.

The Preacher and His Missionary Message. By Stephen J. Corey. Nashville, Tenn., Cokesbury Press, 1930. 221 p. Price $1.50.

New Schools for Young India. By William J. McKee. Chapel Hill, The University of North Carolina Press, 1930. 435 p. Price $4.50.

Land and Leaders of Israel. By Ezra C. Dalby, Instructor in Religious Education, Latter-day Saints College, Salt Lake City. Salt Lake City, Deseret Book Company. 534 p.

The Message of the New Testament. By James R. Smith, Instructor of Religious Education, Latter-day Saints College, Salt Lake City. Salt Lake City, Deseret Book Company, 1930. 461 p.

The Bantu are Coming! Phases of of South Africa's Race Problem. By Ray E. Phillips. New York, Richard R. Smith, Inc., 1930. 238 p. Price $2.00.

Story of Near East Relief 1915-1930. An Interpretation. By James L. Barton. New York, The Macmillan Company, 1930. 479 p. Price $2.50.

Slings and Sandals. A Story of Boys Who Saw Jesus. By Hubert Whitehead. New York, The Abingdon Press, 1929. 154 p. Price $1.00.

Go Till You Guess. A Bible Recreation Book. By Amos R. Wells. Boston, W. A. Wilde Company, 1929. 128 p. Price $1.00.

Jesus Among His Neighbors. And Teacher's Manual. "The Abingdon Religious Education Texts" Weekday School Series. By Marion O. Hawthorne. New York, The Abingdon Press, 1929. 194 p., 117 p. resp.

The Christian Way. Teacher's Manual. By J. Marie Leberman. Chicago, The University of Chicago Press, 1929. 125 p. Price $1.25.

The Life of Christ. A Map. By Isabella Hunner. Lithographed in six colors. New York, The John Day Company, 1929. Price $2.00.

A Map of Children Everywhere. By Ruth Hambidge. Lithographed in six colors. New York, The John Day Company, 1929. Price $2.50.

Carmella Commands. By Walter S. Ball. New York, Harper & Brothers, 1929. 277 p. Price $2.00.

Tobacco Taboo. By Charles Millard Fillmore. Indianapolis, Indiana, Meigs Publishing Co., 1930. 153 p. Price $1.50.

The Book of Common Prayer. According to the Use of the Protestant Episcopal Church in the United States of America. Milwaukee, Wisconsin, Morehouse Publishing Co., 1929. 598 p. Prices: cloth, $.25; Entomax, $.30 and $.35; Durotex, $1.00-$2.00; Genuine Goatskin Morocco, $2.00-$5.00.

My Book on the Christian Way. Chicago, The University of Chicago Press, 1929. Price $.75.

Training for Group Experience. A Syllabus of Materials from a Laboratory Course for Group Leaders Given at Columbia University in 1927. Recorded by Alfred Dwight Sheffield. 129 East 52nd Street, New York, The Inquiry, 1929. 105 p.

Harvest and Thanksgiving Pageant

A FESTIVAL OF THANKSGIVING

A Pageant Service

By Mattie B. Shannon

For Harvest Home and Thanksgiving

Prices:

Pageant Service Edition—30c copy; **$3.00** per dozen, and which is to be used by those taking special part.

Supplement Edition—$1.00 per 100. Contains hymns and responsive reading. To be distributed to those in the audience so all may have a part in the service.

This pageant service has been written to meet a long felt need for a worthwhile service which would depict the story of this beautiful festival. The great familiar hymns of the church, some with new lyrics, have been employed. Can be rendered without preparation. Very effective with dialogue, pantomime, tableaux, etc., which are interpolated between the various readings. Fills a full morning or evening service. Just what you have been looking for.

THE STAR-LIGHTED PATH

By Mattie B. Shannon

Price, **30c** copy; **$3.00** dozen, postpaid.

This is a beautiful Christmas Pageant based on the Bible story of the birth of Christ. It tells anew this ever impressive story in dialogue, song, pantomime and tableaux form. Old familiar Christmas hymns are interspersed and a giving climax adds a real personal touch to the pageant.

It is not a difficult pageant to render, as the speaking parts are well divided and short. The pageant may be rendered by large or small schools as the groups may vary in size. The lighting effects are beautiful.

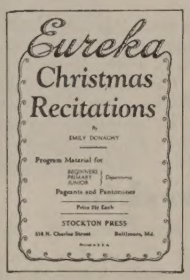
The rendition of "The Star-Lighted Path" covers a full evening's program and will solve the problem of your Christmas committee.

Eureka Christmas Recitations

Arranged by Emily Donaghy

Price, **25c** copy

A new collection of Christmas entertainment material never before published. Arranged for Beginners, Primary and Junior Departments. Contains also Pageants, Pantomimes, Drills and Tableaux. Just the book to make your Christmas program a success.



My Christmas Offering Box

5c each; **50c** dozen; **$3.75** per 100, postpaid

Size, 2x2½ inches. Made of heavy cardboard with tin top and bottom. The slot is constructed so as to prevent the coin from coming out. The design in five colors of the Three Wise Men being led by the star makes this an attractive and appropriate offering device for soliciting funds during Christmas season.

GEMS FROM THE BIBLE

Bible Memory Studies

(New Edition)

For Juniors, Intermediates and Adults

7c each; **75c** dozen; **$6.00** per 100, postpaid

This is a companion booklet to our popular "Child's Primer of the Bible," and is intended for older folks. As its name implies, this booklet contains those Gems from the Bible which everyone should know and commit to memory. Contents: Apostles' Creed, Lord's Prayer, Ten Commandments, First Psalm, Twenty-third Psalm, Books of the Old and New Testaments, Helps for Bible Reading, Facts about the Bible, Where to Find Important Chapters and Mizpah Benediction. This new edition is beautifully illustrated and printed throughout in ten offset colors on white stock. Twelve pages. Size 3½x5¼ inches.

ORDER FROM YOUR CHURCH SUPPLY HOUSE

Write for Our New 124 Page Supply Catalog

STOCKTON PRESS

516 J-N. CHARLES ST.
BALTIMORE, MD.

THE CHURCH AND SUNDAY SCHOOL SUPPLY HOUSE

Worship Suggestions for the School with Combined Departments

(Continued from page 38)

November 22

THEME: *Gratitude for Those Who Are Helping to Meet the Challenge*

HYMNS: "O Worship the King, All-Glorious Above"
"For the Beauty of the Earth"
"We Thank Thee, Lord, Thy Paths of Service Lead"
"God Is Working His Purpose Out"

TALK: What is Being Done for World Peace. (The following facts may be used in this talk)

The British League of Nations Union has a larger individual membership than any other organization in the world devoted exclusively to peace work, including more than 700,000 names.

The British National Council for Prevention of War includes over forty organizations, of which one is the British Cooperative Union with a membership of several million.

In France forty-one organizations are engaged in peace work, including women's, church, commercial, college and political groups.

In Germany there are 46 organized groups, many of which are united in a central organization.

In Japan there are over 50 international organizations, some of purely Japanese origin, others branches of international associations originating in other countries.

Many international organizations with branches in many countries are promoting world peace.

There are in the United States over 200 organizations working in one way or another for peace. It is a united movement in so far as it creates a general pressure of public opinion directing the policies of governments toward peace.

Many other organizations with various purposes are working for peace through special committees or in special phases of their work.

Renewed efforts are being expended through the churches and Sunday schools and through the public schools to develop attitudes of friendliness toward people of other races and other nations.

A LITANY OF THANKSGIVING:

For the Prince of Peace with his message of love and goodwill to all mankind,
WE THANK THEE, OUR FATHER.

For the unsung heroes in every land and age, who have dared to dream of a world ruled by love and peace,
WE THANK THEE, OUR FATHER.

For all those who have purchased our freedom at the cost of their very lives,
WE THANK THEE, OUR FATHER.

For all of the signs of the dawn of a better world in the midst of this confused and distressed day,
WE THANK THEE, OUR FATHER.

For the chance to have a share in the challenging task of creating a world at peace,
WE THANK THEE, OUR FATHER.

November 29

THEME: *How Can We Meet the Challenge?*

HYMNS: "God Send Us Men, Whose Aim 'Twill Be"
"These Things Shall Be—A Loftier Race"
"O Jesus, I Have Promised"
"I Would Be True"

SPECIAL MUSIC: "Thy Kingdom Come, O Lord" (*The Church School Hymnal for Youth*, Westminster Press.)

SCRIPTURE: Isaiah 2: 2-4

TALK: Meeting the Challenge

By maintaining peaceful relations with those around us.
By an attitude of friendship toward people of other races and nations.
By upholding the work of organized peace movements.
By patterning our lives as nearly as possible after the life of the Prince of Peace.

POEMS: "The New Day" printed in the July *Journal* page 35, or the following:

"The Vision of Peace"

O beautiful Vision of Peace,
Beam bright in the eyes of Man!
The host of the meek shall increase,
The Prophets are leading the van.

Have courage: we see the Morn!
Never fear, tho' the Now be dark!
Out of Night the Day is born;
The Fire shall live from the spark.

It may take a thousand years
Ere the Era of Peace hold sway,
Look back and the Progress cheers
And a thousand years are a day!

The World grows—yet not by chance;
It follows some marvellous plan;
Tho' slow to our wish the advance,
God rules the training of Man.

—NATHAN HASKELL DOLE

Used by permission of the author.

PLEDGE OR GOODWILL AND LOVE TOWARD ALL (*in unison*):

I pledge my loyalty to the goal of human brotherhood.
I will try to think of all peoples in a kindly spirit.
I will remember that they have rights and duties, as have I; that they are like myself, human beings.
I will work for some form of international organization that will outlaw war and bring the nations together, under common laws, and for the common good.

From *The New Hymnal for American Youth.*

BENEDICTION:

God, grant us now thy peace,
Bid all dissensions cease;
God, send us peace—
Peace in true liberty,
Peace in equality,
Peace and fraternity,
God, send us peace.

NEW **PILGRIM PRESS** *BOOKS*

Fall, 1931

Sermons I Have Preached to Young People
Edited by SIDNEY A. WESTON

Every minister, teacher, and parent should read this new book to which sixteen well-known leaders have contributed sermons which represent their message to young people today. The list included Ernest F. Tittle, Russell H. Stafford, Boynton Merrill, Arthur L. Kinsolving, Raymond Calkins, Charles R. Brown, Jay T. Stocking, Harry E. Fosdick, Robert W. Wicks, Carl S. Patton, Irving Maurer, Halford Luccock, Albert W. Palmer, Henry H. Tweedy, Clarence A. Barbour, and Robert S. Smith.....*Cloth, $1.60*

The Science of Leadership
ERWIN L. SHAVER

Pupil's Work Book. This new course by Mr. Shaver gives young people of senior high school age a firsthand experience in Christian leadership, opening up a field of training which heretofore has been available only for older groups. It is the first unit to be published in the International Council's new High School Leadership Curriculum.....*Cloth, $1.00*

How Big Is Your World?
JOHN L. LOBINGIER

A guide for a group of young people that wants to engage in an enterprise of its own to enlarge the world of its members.....*Pupil's edition, 60 cents; teacher's edition, 85 cents.*

Young People's Relationships
BENJAMIN S. WINCHESTER

A leader's guide for use with groups in the study and discussion of relationships between young people. Issued under the auspices of the conference on Preparation for Marriage and Home-making. For use in summer conferences, in young people's societies and study groups in churches, Hi-Y Clubs, and Girl Reserves.
.....*Paper, 75 cents*

Worship Services for Young People
WARREN W. PICKETT

Services of worship developed by the author in his work with young people. Especially appropriate for young people's classes, departments or societies in the local church; community gatherings; summer camps and conferences. The book does not include music.....*Paper, 50 cents*

THE PILGRIM PRESS
Boston and Chicago

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS · LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
ROOM 310 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

Stephen Becomes a Pilgrim

(Continued from page 41)

be with your people and mine who face hardship and danger for freedom to serve God.

ONATHAN: I do forbid it. Your duty is here with me, your aunt and your little cousin, Betje, and most of all with the great Doctor van Neer.

OCTOR: Tut, tut! Mynheer Matthews. Do you know when I finished my studies I tramped across mountains to a small and distant country owned by the Turks? Let your boy go to the new world. He will carry the fame of our young university with him. Let him go. He has the eyes of a zealot, and though you keep his body here, his spirit will be in America.

LDER MULLENS: You can spare him passage money.

JONATHAN: It is not the guilders I grudge. He is the only son I have.

STEPHEN: I shall always be your son. No years or distance can change that.

MARTA: What about the maiden you watched in church?

STEPHEN: I have fought that battle. I desire to go even though the maiden will have none of me.

WILLIAM SANDERSON: Will she go to America?

STEPHEN: No.

WILLIAM SANDERSON: Who is she?

ELDER MULLENS: This is a private matter. It can be discussed later.

ANN MULLENS (*rising*): Nay, my father, there is no need to wait. You told me this matter rests with me. I am not ashamed to say that my heart has been his these many months.

STEPHEN: Ann!

ANN MULLENS: I feared to entrust my future to a gay and Godless student, but now with my father's consent I will be betrothed to you whenever you wish, Stephen, and fare with you to the new country. (*She steps to* STEPHEN'S *side, and he takes her hand.*)

DOCTOR: Tut, tut! Brave words. You will be a fine couple for the savages to scalp.

STEPHEN: May we go, Uncle Jonathan and Aunt Marta?

JONATHAN: Doctor van Neer, you are wise in the ways of men, speak to him and tell him all that he is throwing away.

DOCTOR: Nay, Mynheer Matthews, I have no words. When God kindles in a human heart a spark of his own life, no power on earth should try to quench that spark. I am an old man. I have seen birth, sickness, struggle, and death, and when I see two young people with love for each other and faith in the great, all-wise God, starting forth at his bidding, who am I to bid them stay?

JONATHAN: Stephen is needed here. There are many sick and dying in Holland.

DOCTOR: And many doctors to aid them.

JONATHAN: But not many as clever as Stephen.

DOCTOR: Nay. But his cleverness is needed by God. Speak up like a man, Jonathan Matthews, trust these two young people to God and give them your blessing.

JONATHAN: It seems as if I can not.

DOCTOR: Let them be your gift to your English kin in America, and your sacrifice to God.

JONATHAN (*after inward struggle*): So be it, Stephen. I will not hold you back. But you will carry part of my life away with you.

MARTA (*sobbing*): What about the dinner tonight?

STEPHEN: Dinner?

MARTA: You would not go to the inn as do other students to celebrate, so we have invited your friends to dinner here. Now who can eat when we are sad because of your departure?

DOCTOR: I can always eat a good dinner, Mevrouw Matthews. Let it be a Thanksgiving feast that in Holland great learning does not stifle conscience. Invite me, and I will come tonight to eat and rejoice with you.

JONATHAN: All are invited; the Doctor, students, our Dutch friends, our English brothers and sisters. Shall we look for you, Elder Mullens, and for Ann?

ELDER MULLENS: If you bid us, we will come, although I am bereaved indeed, since I lose my only daughter.

JONATHAN: And I, my son. But dry your tears, my wife. It will be as the Doctor says, a feast of Thanksgiving because our children, led by conscience, go forth bravely in the name of God. Your blessing on us, Elder Mullens.

(*All rise.* ELDER MULLENS *lifts his hands over the standing company.*)

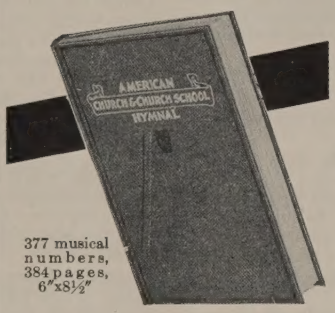
Curtain

Financial Records and Reports

Are your church school funds handled efficiently? Are your young people receiving training in financial accounting? Help on these problems for both large and small schools may be found in the International System of Financial Records and Reports. Write today for a sample set of forms and a manual on approval. Regular price, 35c. Bureau of Research, International Council of Religious Education, 203 N. Wabash, Chicago, Ill.

Just Imagine . . .

a 384-page Educational Hymnal



377 musical numbers, 384 pages, 6"x8½"

At $55.00 per 100

It now costs nothing extra to have one of the finest hymnals.

The *"American Church and Church School Hymnal"* represents the greatest forward step in Religious Education since the *"Hymnal for American Youth."*

Hymns and Tunes meet the most exacting requirements of the church universal while in plan, purpose, content and arrangement the work is a stimulating aid to worship.

Picture Studies — A New Feature

An unusual new feature is the picture studies —10 beautiful religious masterpieces are included with a descriptive account of each painting, its artist, its scripture narrative or legend, its interpretation and its appeal.

The liturgical material consists of Responsive Scripture Readings, Prayers and Orders of Service for worship in the church and other organizations of the church.

Because of its extremely low price, the book is issued in one binding only, that of special green silk cloth, with title embossed in gold. Price $55.00 per 100, not prepaid.

Completely orchestrated for 11 instruments.

For Junior Schools

The "American Junior Church School Hymnal" is compiled especially for children of the Junior age group.

This 224-page Junior Hymnal is offered at a price never before thought possible. Formerly $60.00 per 100 — now only $40.00 per 100.

Send for a returnable copy.

Mail coupon for returnable sample copy of either or both books.

E. O. EXCELL Company

Established 1878

5703 W. Lake Street
Chicago, Illinois

E. O. Excell Co., 5703 W. Lake St., Chicago

My church is in the market for songbooks. Will you please send me returnable sample copies of:

☐ American Church and Church School Hymnal
☐ American Junior Church School Hymnal

Name .....

Address .....

Church .....

Pastor's Name .....

Pastor's Address .....

ACME SUNDAY SCHOOL BOOSTER TOKENS

Tonic For Sunday School Spirit

Eight Different Brilliant and Beautifully Colored Designs. Gold Embossed. Made of heavy cardboard. Two Inches in Diameter.

On the face of each token or coin is attractively displayed a pithy saying. These have been worked out to enrich thought about the worth of the Sunday School. An interesting symbol illustrates each of them. On the other side is found a supporting statement, strikingly lettered.

Give them out as recognitions for merit in Attendance, New Members Brought, Punctuality, Memorization, etc., etc.

Samples sent free to S. S. Leaders.

Price $1.25 per hundred, assorted.

NEW ACME BIBLE MEMORY FOLDER No. 2

For Child Culture In Colors

The six items of most recognized value in various systems of Bible Memory Work for the young are all included in this artistic folder:

Ten Commandments
Twenty-third Psalm
Apostles' Creed
Beatitudes
The Lord's Prayer
Books of the Bible

These are printed in clear and attractive type on strong card, folded size, 3 1-2x6 inches. On one side is lithographed in full color the beautiful picture of Christ preaching from a boat, adding distinctive artistic worth to this helpful item.

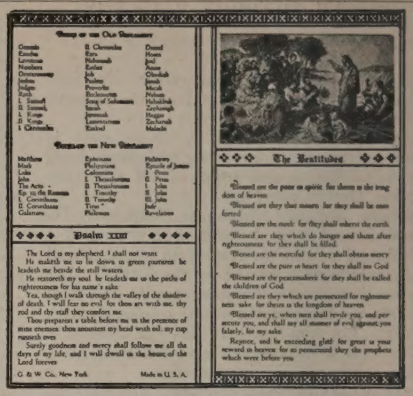
No. 3. Has "Debts" in Lord's Prayer instead of "Trespasses" and "Descended into Hell" in the Creed.

No. 4. Has Commandments, Creed, and Prayer followed in the Lutheran Church.

Price, 40 cents a dozen; $3.00 per hundred

Send For Catalog

GOODENOUGH & WOGLOM CO.
Dept. 4 296 Broadway, New York



What Play Shall We Give?

(Continued from page 30)

Programs Requiring More Elaborate Preparations

ADORATION OF THE KINGS AND SHEPHERDS, THE. By Mildred Emily Cook; The Pilgrim Press. Price $.75.

A pageant of the Nativity, calling for well thought out settings and costumes but very little rehearsal. An indeterminate number of characters may take part. The theme is carried through by Scripture readings and hymn selections.

BIRDS' CHRISTMAS CAROL, THE. By Kate Douglas Wiggin; Houghton Mifflin Company. Price $.65 (Royalty)

An excellent dramatic version of the well-known story, requiring superior talent and direction.

CHILD OF PROPHECY, THE. By Edward R. and E. Ruth Bartlett; Pageant Publishers. Price $.35.

A pageant in three acts—Act I depicting Israel in exile; Act II, the expectation at Bethlehem; and Act III, the fulfillment of hope in the birth of Jesus and the coming of all nations to him as a symbol of peace. Twelve speaking characters and an indeterminate number of others for group scenes. A great deal of music is used and is included in the text.

CHRISTMAS PAGEANT OF THE HOLY GRAIL, THE. By W. Russell Bowie; The Abingdon Press. Price $.25.

A pageant with four scenes, all laid in the hall of King Arthur's Castle of Camelot, and representing the discovery of the Holy Grail by Sir Galahad on Christmas morning. There are twenty-five characters and several extras. The pageant of the shepherds and Wise Men, and the tableau of Mary and the Babe come within the action. A good choir is needed for the musical numbers. It is especially well adapted for the young people's departments.

CHRISTMAS STORY, THE. By Rita Benton; The Abingdon Press. Price $.25.

The arrangement of the Christmas story, for presentation by children, represents the children of Bethlehem at the manger. Music is included in the text.

CHRISTMAS STORY, THE. By Jane T. Miller; The Woman's Press. Price $.50.

A series of six tableaux, requiring fifty characters, based upon the text and description of Lew Wallace's *Ben Hur*. They depict the story of the Nativity and the events immediately preceding and following; and the music of the old well-known Christmas carols is well fitted to the text and atmosphere of the story.

HEAVENLY HOST, THE. By Lyman R. Bayard; Pageant Publishers. Price $.50.

A pageant calling for seventeen characters and a large number of extras for various groups. The music is included in the text and is a very important part of the production. There is a minimum of acting required, but the costumes and production are important. The text is taken largely from the Bible record.

LIGHT, THE. By Walter Charles Roberts; The Century Co. Price $.50.

A pageant in three episodes and nine scenes, requiring from fifty to two hundred participants, and a large stage. The theme is the search of man for a light to guide him through the difficulties of life, and the finding of the light in the life of Jesus. The pageant uses a great many hymns of the church, both ancient and modern, and calls for effective lighting arrangements.

LITTLE TOWN OF BETHLEHEM, THE. By Katrina Trask; Samuel French. Price $1.75.

A moving drama in two acts portraying the experiences of a daughter of a Roman nobleman stationed in Judea at the time of the Nativity. There are nine characters and groups of shepherds, soldiers, women, and children. Good acting is required.

ONE NIGHT IN BETHLEHEM. By Katharine S. Brown and Glenna Smith Tinnin; Samuel French. Price $.35 (Royalty)

A play of the Nativity, consisting of a medieval prologue and four scenes, laid in Bethlehem. There are twenty-two characters, a group of carollers, travelers, and shepherds. The story centers around the successful efforts of a boy of Bethlehem to find a place for Mary to lodge when she is turned away from the inn.

QUEST OF THE FLAME, THE. By Miriam Denness Cooper; The Century Co. Price $.50.

A play in the manner of a medieval miracle play, calling for thirteen speaking parts, and an indeterminate group in crowd scenes. The setting is a medieval church at the Christmas season. The theme of the play is the quest of four seekers for the sacred flame to be lighted at the shrine of the Holy Sepulchre and brought again to the church. Three of the seekers allow greed of riches, pride, and conceit to hinder them on their journey, while the fourth, through ministering "unto one of the least of these" succeeds in the quest. The setting and costumes will require some work; but both the theme and literary quality of the play make it worthy of careful presentation. There is a generous use of well-known church music.

SOLDIER OF BETHLEHEM, THE. By W. Russell Bowie; The Abingdon Press. Price $.30.

A pageant portraying the life of a Roman soldier stationed at Bethlehem at the time of the Nativity, who protected the infant Jesus against the orders of Herod. The action is in four scenes, the last of which transpires on the morning of the Resurrection.

WHEN THE STAR SHONE. By Lyman R. Bayard; Pageant Publishers. Price $.50.

A Christmas pageant requiring fourteen characters and several extra groups, including a group of children. The music is carried in the text and becomes an important part of the production. Detailed instructions regarding production and costumes are included. The production may be either elaborate or simple.

YULE LIGHT. By Alexander van Rensselaer and Frank Butcher; The Century Co. Price $.75.

A Christmas pageant requiring about sixty persons and excellent musical direction. It is presented in two parts—Part I centering around the Christmas story presented in eight episodes, and Part II around the old English Christmas fesitval, presented in ten episodes. The pageant would be suitable for a community Christmas celebration, but would not lend itself so well as some of the others to a devotional service.

Addresses of Publishers

Abingdon Press, 150 Fifth Ave., New York, N. Y.
Avondale Press, 1841 Broadway, New York, N. Y.
Baker Co., Walter H., 41 Winter St., Boston, Mass.
Century Co., 353 Fourth Ave., New York, N. Y.
Denison & Co., T. S., 623 S. Wabash Ave., Chicago, Ill.
Doubleday, Doran & Co., Inc., 244 Madison Ave., New York, N. Y.
Samuel French, 25 West 45th St., New York, N. Y.
Friendship Press, 150 Fifth Ave., New York, N. Y.
Houghton Mifflin Co., 2 Park St., Boston, Mass.
Judson Press, 1701 Chestnut St., Philadelphia, Pa.
Little, Brown & Co., 34 Beacon St., Boston, Mass.
Longmans, Green & Co., 55 Fifth Ave., New York, N. Y.
Methodist Protestant Book Concern, 516 N. Charles St., Baltimore, Md.
Pageant Publishers, 1229 S. Flower St., Los Angeles, Calif.
Pilgrim Press, 14 Beacon St., Boston, Mass.
United Lutheran Publication House, 1228 Spruce St., Philadelphia, Pa.
University Extension Division, University of Wisconsin, Madison, Wis.
Woman's Press, 600 Lexington Ave., New York, N. Y.